The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

EDITORIAL BOARD
MICHAEL WILLIAMS, Editor
GEORGE N. SHUSTER, Managing Editor
MARY KOLARS, Assistant Editor
FREDERIC THOMPSON, Assistant Editor

JOHN F. McCORMICK, Business Manager

EDITORIAL COUNCIL
CARLTON J. H. HAYES
T. LAWRASON RIGGS
RICHARD DANA SKINNER
JAMES J. WALSH

Published weekly and copyrighted, 1935, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. United States: $5.00; Canada: $5.50; Foreign: $6.00. Single copies: $.10.

VOLUME XXII | Friday, October 25, 1935 | NUMBER 26

CONTENTS

Mexico's War on Religion 621
Week by Week 623
Who Starts Gold Runs?...Gerhard Hirschfeld 625
Dialectics of Freedom...Charles N. R. McCoy 626
Millions out of Empty Pockets.....
Clement J. Freund 628
The Illusions of Modernity..Theodore Maynard 630
Death of an Unimportant Man (*verse*).....
Anderson M. Scruggs 632
English As It Is Spoken.....Sean O'Faolain 633
Romance of Staves....Charles Morrow Wilson 634
Communications 635
Seven Days' Survey 638
The Play .....Grenville Vernon 642
Books .....Boyd-Carpenter,
James J. Walsh, Richard Dana Skinner,
Kilian J. Hennrich 643

Previous issues of THE COMMONWEAL *are indexed in the Readers' Guide and the Catholic Periodical Index*

MEXICO'S WAR ON RELIGION

THE MEXICAN GOVERNMENT is violating its own Constitution by denying religious liberty to its people. Moreover, it "is seeking the abolition of religion in substantially the same way as the Soviet government of Russia."

Such are only a few of the facts gathered by the special deputation sent to Mexico to study the religious situation by the American Committee on Religious Rights and Minorities, summarized in a report accepted and made public by that organization last week. They are facts already known to the readers of the Catholic press. But they are still unknown, or at least only partly realized, so far as the general public is concerned. This is because the bloody, relentless and persistent persecution of religion in Mexico by the present government, which represents not the people of that country but the National Revolutionary party, has not been adequately reported by the American secular press. Only haphazardly, and incompletely, have the American news agencies and the great newspapers which maintain correspondents in Mexico, kept the American public informed.

The American Committee on Religious Rights and Minorities is an interconfessional body of prominent clerical and lay members of various Protestant denominations, of the Jewish faith, and the Catholic Church. They do not represent their denominations officially, but are motivated by their common concern to maintain the principle and the practice of religious liberty. Their membership includes more than sixty highly influential Americans. Their success in arousing public opinion has been manifested on previous occasions, in the case of the Rumanian minorities, for example, and in regard to the religious conflicts in Russia and Germany. It remains to be seen how far their action in regard to Mexico will be effective. Certainly, the deputation sent to Mexico was well equipped to carry on its fact-finding

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

mission. It was made up of Dr. Philip Marshall Brown, former professor of international law at Princeton University, and formerly an official of the State Department, a Protestant; Carl Sherman, a Jew, former Attorney General of New York State; and William Franklin Sands, a Catholic, who, like Dr. Brown, was formerly connected with the State Department, and who has seen much active diplomatic service in Mexico and Central America. The point of view held by the committee, and which was rigorously respected by its deputation, is expressed in the foreword to the report:

"The American Committee on Religious Rights and Minorities has been studying the restrictions that are being imposed upon religious liberty in various lands. They justify grave concern. The struggle for the freedom of churches and the rights of men to worship God according to their own conscience, which, a generation ago appeared to be victorious, has suffered serious reverses in recent years, and the struggle must be renewed under trying conditions. The situation in Mexico is not an isolated one. . . . There appears to be a world-wide recrudescence of an intolerant spirit. It is significant that this spirit is being manifested not so much by ecclesiastical bodies as by governments which appeared to be determined either to subordinate the Church to a totalitarian State or to eliminate it altogether.

"The committee shares the anxiety of fair-minded men everywhere over the recent course of the government of Mexico. The reports of what is taking place have been so conflicting and confusing and have been so generally regarded as *ex parte,* that the committee decided last spring to send a deputation to Mexico, composed of laymen of such known character and standing and of such varying religious faiths, Protestant, Roman Catholic and Jewish, as to insure a thorough and disinterested inquiry that would command general confidence. . . . The committee desires to make clear that it is not concerned with the social and political policies of the Mexican government, and that it freely recognizes that as the deputation has well said, 'Mexico has a right to develop her reconstruction plans without interference from outside sources, and we scrupulously respect and urge for a sympathetic understanding of her efforts in the betterment of her laboring classes.' The committee appreciates the difficulties which the government is experiencing in carrying through these reconstruction plans and has no disposition to embarrass their development. The committee is concerned solely with the question of religious liberty, the inalienable right of the individual to freedom in his religious life and of the Church to function in its own sphere without restraint by the State. The question at issue, therefore, is whether the government of Mexico is denying this religious liberty to its people. The report of this open-minded deputation will, we think, make irrefutably clear that the government is doing this, and that it is not simply endeavoring to free itself from former ecclesiastical interference in affairs of state but that it is seeking the abolition of religion itself in substantially the same way as the Soviet government of Russia.

"While the Roman Catholic Church is more directly affected because it is the largest religious body in Mexico and the one most closely related to the government in former generations, the laws apply to all religious bodies alike, Protestants and Jews, as well as Roman Catholics. Judged, not by the criticisms of opponents, but by the enactments of the government itself and the declarations of its own officials, the deliberate purpose is not merely the correction of alleged abuses in any Church but the extirpation of all religion in the country. Since the return of the deputation, still further confirmation of this has been given by President Cardenas's decree in September for the nationalization of Church properties; which is one of the harshest and most oppressive anti-religious laws ever passed in any land. Such a policy justifies the strong protest, not only of the Mexican Churches and their members but of the friends of religious liberty in other lands, irrespective of their church affiliations.

"The committee believes that the most effective way to deal with a situation of this kind is through the operation of an informed and enlightened public opinion. It therefore appeals to the government and people of Mexico and to intelligent and fair-minded people in America and other countries to study the report of the deputation, to extend its circulation, and to take such steps as they may deem proper to aid in the development of a public sentiment which the government of Mexico cannot ignore without forfeiting the respect of the civilized world. To this end, the committee invites the cooperation of the Committee on Minorities of the International Federation of the League of Nations' Societies, and the Committees on Minorities of other organizations in Europe. The committee intends to continue its investigations and it is planning for the preparation of supplementary material regarding the historic background of the situation in Mexico and the numerous related matters that are involved."

The full report of the committee has been issued in pamphlet form. It should be widely circulated by Catholic organizations, and placed on sale in church vestibules. All Catholic groups and clergymen seeking to cooperate with the important work of the American Committee on Religious Rights and Minorities should communicate at once with the Secretary, Mr. Linley V. Gordon, 70 Fifth Avenue, New York.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Week by Week

WATCHING the news from abroad for possible indications of a trend to war, one noticed a phenomenon which may be the initial event in a new historical process.

The Trend of Events

The smaller nations of Europe, which of course realize the rights and wrongs in the Italo-Ethiopian dispute quite clearly, have rallied to the support of the League with surprising firmness. Living under the shadow of Fascism, they realize that only concerted defense of a principle to which larger powers are willing to render at least lip-service can in the long run guarantee their political integrity. One after another of their leaders, with President De Valera at the head of the procession, resolutely affirmed the inviolability of the Covenant and voted for the application of "sanctions." The essence of the dictator-state is the belief in imperialism as the natural function of "vital states." It does not agree that the world, even Europe itself, is now staked out by permanent boundaries, and declares that the strong keep a right to conquer the weak. The dictator may not choose to exercise his privilege. But if he does make up his mind to proceed, all such things as pacts and peace theories are matters of no import to him. These facts have now become very clear. To the small European nation, they are very significant, indeed. We may be sure that men like Benes think of little else nowadays.

UNFORTUNATELY, as the European peoples turn to the League, they confront a political creation which is to some extent at odds with the "law of nations" they are now endeavoring to protect. Geneva is the child of Versailles, and that in turn was the product of an imperialism —the "imperialism of democracy." The victors of the World War also did not admit that boundaries were static or political institutions sacrosanct. Force, the right of the strong over the weak, found expression in plebiscites and new grants of national power which sinned against long-established truths of international law. Therefore today the League is in the curious position of guarding with one hand what it repudiates with the other hand. The assumption that war is outlawed today as an instrument for attaining the international ends is hard to rely upon in a society based upon war as a diplomatic instrument. Concretely, the Italian dictatorship takes advantage of the fact that its post-war aspirations were ignored; and the German dictatorship has prospered because of the financial and territorial tribute exacted by the peacemakers. As a result, Europe is really and truly in a dilemma. It must either recognize the body of supra-national law sponsored by the League or admit that no progress has been made and that might is right. But how subscribe permanently to law which is patently to a great extent the result of selfishness and injustice? One can well imagine that such questions will not be easier to answer in five years than they were five years ago. It is possible that the small nations will eventually prefer to seek security in a pact guaranteeing mutual assistance than in existing international instruments. For the moment, however, it seems that even the display of unanimity made by Europe despite numerous obstacles and circumstances has exerted a powerful influence for peace. The odds are temporarily against a war of serious dimensions; and the principal reason why this is so is the will of smaller peoples.

IN PEACE-TIME the Catholic Association for International Peace fights "the fallacy of indefinite preparedness," which inspires nations to strain constantly for increasing authority in the art of mass killing. But it is during actual war and at times when the surrealist inventions of economic, diplomatic and military artists seem most likely to illustrate again the story of our culture, that infinite efforts to prepare peace are most needed. The C.A.I.P. is now intensifying its campaign to make Catholics realize that their citizenship and moral obligation call upon them to act for peace. The association is almost a model for an auxiliary to Catholic Action. Its roots reach to the 1926 international Eucharistic Congress in Chicago which inspired discussions on international affairs by representatves of a dozen different countries. Before the year was over the C.A.I.P. was started, at first being called the Catholic Committee on International Relations. It tries to enlighten public opinion on the requirements of justice and to create the will to fulfil them, first by education, then by fairly considering and by supporting practical proposals and arrangements. It extends purely Catholic Action for peace and urges active cooperation, when there is no danger of misunderstanding, with organizations of general, secular membership. There is always a possibility when an organization places great emphasis on education, as this one does (with its expert pamphlets, promotion of study clubs and work in schools), that it might become too theoretic, too content with excellent general resolutions, so overwhelmed by the intellectual background of the subject that it recedes from the world which moves. The C.A.I.P., however, seems safe from such dry-rot because it studies in order to create the will to act correctly and to decide what practical mea-

War and Peace

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sures to support. Then it supports the measures and it collaborates with others in supporting them. Its propaganda is activist; the subject an active concern of the population it seeks to influence. And being a membership organization, it undertakes the very concrete job of enlisting new members—at 1312 Massachusetts Avenue, N. W., Washington, D. C.

The Race to Death

WHILE pondering the corpses likely to line the road into Addis Ababa, let no one forget the murderous turnpikes of these United States. The statistics are now available. They indicate that the turn-over of cracked skulls, legless women, bleeding children, was larger during the past year than previously. Nor was it death alone which triumphed. The blind, the halt and the lame in ever-increasing numbers point to the automobile as something quite as efficient as war. We believe that a certain percentage of accidents are unavoidable. A high-powered vehicle on a modern thoroughfare is bound to meet now and then with conditions which the operator cannot control. But in very many instances moral responsibility is surely involved. One has no right to go up and down a street firing a .44 hilariously. There are innumerable restrictions in the fine art of keeping vicious dogs. In a million different ways, law as well as ethics imposes a cautious regard for the rights of others. Why then should it not be emphasized that sin—grave sin—is committed by those who drive a car recklessly, or even while under the influence of liquor? The time has come to soft-pedal in moral discussions the venerable old instance of what is allowed the lady whose honor is in danger, and substitute plain speaking on how Christian principles apply to modern travel. It is our experience that many who jeopardize the lives of others by burning their tires at seventy miles an hour do not as much as suspect that the Fifth Commandment has any bearing on them.

Securing More than Words

ALMOST every week signs multiply that all is far from secure in the case of the Social Security Law enacted by the last Congress and officially hailed as one of the greatest achievements of the New Deal. In its regard the general public is dangerously near that easy optimism which Americans incline to indulge themselves in and which has been proved so often in the past a thing as insubstantial as a little bright passing air. The passing of a law cannot be taken for the achievement of the purpose of the law. Social security is far from being right around the corner and, desirable as it must be to everyone in its fundamental conceptions of saving the weakest members of our modern commonwealth from mortal destitution, there is still much honest work to be done in debating the ways and means. We were prepared, therefore, to have the general counsel of the National Manufacturers' Association submit the Social Security Law to the acid of his analysis and question some specific details of its constitutionality, but we were surprised to have Mr. Abraham Epstein, executive secretary of the American Association for Social Security and for many years an effective champion of social legislation, brand the new law as "damnable." He was speaking before the New Jersey Social Security Commission and urged that they, from New Jersey's own bitter experience with a sales tax, recognize the Social Security Law as a sales tax scheme and demand in time that the federal government amend it to make income taxes support it. This we submit as only a sobering first whisper of the debate there must be on the future of security.

Is Religion Dead?

WE HAVE grown tired of several things in our time, but of none more than a prevalent literary newspaper habit of writing as if religion were an abstruse historical entity which the average reader cannot understand unless apologies are duly offered for mentioning it. The columnist or reviewer chances upon something of deep spiritual interest, and possibly cultural significance. He begins by saying, "Though few of us may agree with the theological outlook here manifested," and ends, or almost, with the remark, "Even in this age of scientific inquiry, religion keeps its appeal for some." All this looks as if faith were dead in America—as if the churches were in ruins, theological literature in the dust-bin, and oaths taken atop a text-book on chemistry; whereas, as a matter of fact, there are many signs of a sincere intellectual concern with spiritual problems. What actually happens most of the time is rather simple. The columnist or reviewer, who became emancipated as a sophomore, is puzzled (as he treats a religious fact) to know what to do with it. If he were frankly to admit that he was interested or stirred, his friends might wonder whether he had gone 1890. Therefore these invariable, stale, trite, useless and tasteless circumlocutions which serve no purpose and express no thought. Some day the newspapers themselves will realize it. There will be published, for example, possibly in an obscure sheet, a review which simply states without further ado that Langland was a medieval Catholic poet who said what was on his mind with surprising vigor. When it appears, we shall know that American criticism has displayed at least one sign of amounting to something.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

WHO STARTS GOLD RUNS?

By GERHARD HIRSCHFELD

WHO STARTS gold runs? Which power, freely labeled with such attributes as "mythical" and "sinister," is behind the sudden speculative fevers that result in the terrific drainage of gold stocks in some countries and their rapid accumulation in others? Who is the giant speculator behind the gold runs which not infrequently result in the abandonment of the gold standard, especially by smaller and financially weaker countries? Where is this power to be found that makes for embargoes and rising prices, which in turn result in financial uncertainty and untold human suffering?

The blame for gold runs have been alternately placed upon persons, groups and nations, preferably upon those who for various reasons formed a convenient target of hatred. Thus, there have been credited with this doubtful privilege: (1) Sir Basil Zaharoff, because he consummated gigantic munition deals and may have been guilty of other profiteering methods as well. (2) The Jews, because they are considered guilty of so many things that, for all we know, they may have started gold runs, too. (3) President Roosevelt, because he took the United States off the gold standard, a procedure heartily disliked by many bankers. (4) Wall Street, for reasons given under Sir Basil Zaharoff and the Jews. (5) The Bolsheviks, generally credited with evil things. (6) Sir Montagu Norman and many other prominent personages, not to forget, of course, the Freemasons, for reasons differing and obscure.

Perhaps there is no better time than the present for an impartial investigation of the causes of gold runs and their multiple consequences.

At present, France, Switzerland and the Netherlands, principals of the "Gold Bloc," are enjoying a breathing spell.

When, last spring, Belgium could stand the pressure of depreciated foreign currencies no longer and when, largely in consequence of a steadily declining export trade, she experienced a serious gold drainage which finally led to the abandonment of the gold standard, the entire structure of the reduced Gold Bloc was badly shaken. The single fact of one member's withdrawal resulted in a desperate struggle of the Bloc for a mere survival. Yet, after three months, the panic somehow dissipated, gold stopped its flight and even started a come-back.

Thus, the present status is one of comparative quiet after the storm. And the damage wrought by this storm, the deep inroads cut into the gold reserves of the Bloc, between the end of February and the end of May, 1935, are spelled out by the following figures:

GOLD STOCKS IN CENTRAL BANKS

	END OF FEBRUARY	END OF MAY	CH. %
I. Gold-losing countries			
Belgium	$591,000,000	$520,000,000	—12
France	5,476,000,000	4,800,000,000	—12
Netherlands...	536,000,000	460,000,000	—14
Switzerland ...	600,000,000	400,000,000	—33
Total.....	$7,203,000,000	$6,180,000,000	—14
II. Gold-gaining countries			
United States..	$8,460,000,000	$8,762,000,000	+3.5
Great Britain..	1,573,000,000	1,574,000,000	+
Total.....$10,033,000,000		$10,336,000,000	+3.5
III. Unaffected countries			
Total.....	$4,933,000,000	$4,926,000,000	—0.1

What is borne out by these figures?

First, that the gold-losing countries, that is, the Gold Bloc proper, lost during those three critical months a total of $1,023,000,000 worth of gold. If the "unaffected" countries which do not belong to the Gold Bloc and have mostly managed currencies, like Spain and Australia, are included, the total loss of gold during the last run reaches the sum of $1,030,000,000.

But where did this gold go? Who profited from this large-scale shift of monetary gold stocks? Certainly not the United States and Great Britain. For, according to the above figures, their increase of gold holdings during the three-month period amounted to $303,000,000. Where did the remaining $727,000,000 hide?

In reality, it was not only the $1,030,000,000 worth of gold that changed hands in those hectic days of the gold flight. The world-total of gold had, of course, been increased during these three months just as it does at all other times. Monthly gold production throughout the world is valued at approximately $80,000,000. In addition to that, there is a monthly influx into the London bullion market for sale or auction of $18,000,000 worth of gold from Indian hoards. Consequently, the increase of world-gold during these three months amounted to $294,000,000. Thus, the actual amount of dissipated gold during the three-month period under scrutiny represents the total of $1,324,000,000.

As we have seen before, the increase of gold stocks in the United States and Great Britain was $303,000,000. What then happened to the remaining $1,021,000,000 of gold? Which gigantic speculator pocketed those dazzling profits of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

gold, gained from the uncertainty and restlessness that had befallen the Gold Bloc?

The search constitutes a bit of intriguing detective work. Several clues have to be trailed and their results scrutinized. American or British banks, Central as well as smaller institutions, could not have taken that gold, for in that case it would appear upon their balance sheets. And American or British citizens likewise could not have withdrawn these missing mountains of gold, for the Central Banking Institutions of the Gold-Bloc countries will not issue gold to any foreign party, except an accredited bank holding gold notes. Another possibility must be discarded: private banks within the Gold-Bloc countries could not have purchased that gold, for in that case the precious metal would have reappeared as holdings in credit of these banks.

Thus, all these "clues" are leading into a blind alley. There remains only one solution: that the gold has been withdrawn by panicky hoarders within the Gold-Bloc countries themselves.

For what happens is actually this. The minute that the status of these currencies appears critical their own nationals become frightened. They cannot easily send their money out of the country, for the demand is comparatively small. Thus, their only faith remains in tangible gold. Consequently, they take their gold notes to the Central Banks in their countries and exchange them against gold, which they either put into their vaults or hoard beneath their mattresses. These small hoarders, then, and only they, are the ones who start gold runs and force their own countries off the gold standard. Withdrawals by foreign banks are, as we have seen, insignificant as compared to the tremendous drainage caused by domestic panic.

Yet, there lies a reassuring moment in this situation. For the gold thus withdrawn is not lost to the various countries. The minute that business calms down and a better outlook appears upon the economic horizon, the gold starts its migration anew, this time out of the vaults and from under the mattresses back into the coffers of the Central Banks. Such a development may be observed presently in France as well as in Switzerland and Holland. It again proves that there is no mythical and sinister speculator or a group of these who start the gold runs, but merely the tremor that grabs the souls of the little domestic hoarders.

DIALECTICS OF FREEDOM

By CHARLES N. R. McCOY

DIALECTIC has come to be used to refer to any progressive change, and in this sense its meaning is analogous to the original connotation, namely, argument. Its current popular sense derives largely from the influence of Hegel whose dialectic of history saw historical premises swallowing their historical contradictories and evolving new syntheses. More precisely, dialectic involves the "becoming" of something, and that either materially or formally, as by participation. Therefore, when we speak of dialectics of freedom we shall be referring, in this essay, to those systems—Fascist, Marxist, Christian — which involve movements toward freedom, generally speaking.

Generally speaking, because these dialectics have a way of overstepping bounds and demanding recognition as prime systems including as subordinate systems all other functions and values: and this involves an absolute and unique interpretation of freedom. Thus today we have at least three challenging "prime" systems. Conceivably several systems could exist dovetailing into each other in a hierarchical arrangement of values, the higher not denying the lower and the lower not denying the higher. If these conceivable systems war with each other, then it is clear that contradictions and inconsistencies are involved. How, then, do the dialectics of freedom espoused by Fascism, Communism and Christianity compare?

With Aristotle and Saint Thomas Aquinas a full-bodied science of politics was developed. The terms are intelligible, precisely used, and the system is clearly worked out. The object of the state expressed generally as the "good life" is made explicit. Justice is analyzed in its social and political sense of proportionate equality involving a distribution of things among persons. The good man was the social man, that is, the man who had developed all the virtues, intellectual and moral, and who lived the active life of society. He who did not attain to some degree of social life was, as Aristotle said, either a beast or a god. Now the contemplative was the god of Aristotle's alternative; and the highest freedom was his lot. The reason for this is again understandable. It is to be found in the peculiar nature of intellectual activity—its immanent and autonomous action. The dialectical process of the intellect becoming by participation, but not materially, that which it contemplated was the road to the freedom of the spirit. This analysis, in its completion, satisfies both the mystical and the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

natural order: neither is intolerant of the other, and according to Christian theology, fulfilling, as it were, the prophetical science of Aristotle, man proceeds from the one to the other by the working of grace.

The philosophy of history derivable from such a conception of society is clearly perceived by Saint Augustine in "The City of God." Two distinctions which are paramount throughout this work are those between the "city of God" and the "earthly city" on the one hand, and on the other between the "natural order" and the theocracy of the Church. The important thing to note is that the "city of God' is not to be identified with the visible Catholic Church; nor is the "earthly city" excluded from the Church. Both the "natural order" and the Church were meant to consecrate society, and what one could not do the other would. In the "natural order" the free man would be the man who developed all the faculties of the soul and who lived the active life of society. The contemplative's abode is at once the "natural order" and the "city of God"; but the true contemplative would not rule. Plato failed in his experiment in Syracuse; Socrates was condemned to death; and when Christ was offered the crown He fled away into the hills. The significant thing to point out here about the contemplative is his non-social character. Dwelling in a world of metaphysical or theological certainty, his life is quite naturally as intolerant as truth; his life is one continual affirmation of truth, and his life is strictly his own. Intolerance in his case hurts none and protects him from irrelevancies.

By a reification [transfer to the concrete] of concepts Fascism and Marxism succeed in establishing analogous dialectics. It is necessary for the formal character of their structures to reify concepts in order to establish for the state or society the attributes of simplicity and perfection belonging to God. As the mystic proceeds toward God via the purgative, illuminative and unitive ways, the Fascist analogously proceeds by wholesale "purgings" and "illuminations" toward union in the mystical folk-community; and the proletariat, following the gospel according to Marx, purges society of the capitalist night of the senses, ultimately to attain the beatific vision of the "classless society."

The Fascists by reifying the concept "society," considering it as having existence apart from the individuals who compose it, demand that individuals live for the sake of this mythical superentity; and by reifying the concept "justice," Hegelianwise, they can insist upon the paradox of its absolute determination: one's real will, as distinguished from one's opinioned will, is expressed completely by the State.

Communism expresses a more genuine piety. Marx's common-sense appreciation of social injustice caused him to rebel against Hegel's upside-down dialectic. How did Marx set it right-side-up? Inasmuch as the capitalist class owned the tools of production and the proletariat class were propertyless, Marx maintained that justice did not exist in capitalist society; justice could exist only in a classless society. Marx lost sight of the exact meaning of justice, namely, a distribution on some conventional scale of material goods among persons. Granted that an employee class was propertyless and existed alongside of a propertied employer class, a kind of determination of justice would be effected, simply because the four terms necessarily implied by "justice" are present: two classes of persons and goods capable of two by division. True, as Saint Thomas Aquinas says, injustice as a perversion of justice is, in a sense, no justice; and it is no justice in this sense: that it is potentially justice. To mantain absolute injustice or absolute justice, when justice is always a relationship determinable in time and place, is simply to reify the concept and allow it actual existence apart from persons and things. In this way Communism (theoretically and formally) arrives at the same error found at the heart of Fascism. Fascism simply reveals it more readily, wearing, as it does, its heart on its sleeve.

Fascism is more squarely opposed to Catholicism precisely because it is not concerned with material welfare but with a vicious pseudo-spirituality. Communism, precisely because it is concerned with material welfare, is not, as such, contradictory to Catholicism. To despise private property is to take the attitude of saints. Did not Saint Benedict in drawing up the rules for his order write, "The detestable vice of private property must be rooted out from the monastery with the greatest care"? Of course this was a voluntary matter, and a matter for saints.

Fascism and Communism both see the need, as Mr. E. I. Watkin has shown, of substantial social form. But both pervert and misconceive the order of values. Both destroy human liberty by a pseudo-metaphysics, by a transference of the model quality of universal (or "necessary") truths to the domain of contingencies properly the subject of opinion. The Catholic Church as the custodian of revelation (granted) guards the highest kind of contemplation—religious rather than scientific or metaphysical. Her dialectic of freedom, as Saint Augustine realized in "The City of God," must therefore be protected from attempted usurpation by any lower level in the hierarchy of values.

It is clear that neither the Fascist nor Communist possible worlds are ideal possible worlds or real possible worlds; and that the Christian dialectic of freedom proposes a more consistent possibility both intensionally and extensionally.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MILLIONS OUT OF EMPTY POCKETS

By CLEMENT J. FREUND

The contributed service of religious teachers in Catholic centers of higher education is known and appreciated in a general way, but there has been little appreciation of what in the aggregate it amounts to in specific terms as a gift to society and to Catholic students and their families. It is, therefore, truly interesting to have this factual analysis made on the basis of the specific estimate of the value of such services used by the North Central Association of Colleges and Secondary Schools.—The Editors.

THERE is not a single Catholic college or university in the United States which can be called heavily endowed. According to a directory of the American Council on Education, the Catholic University headed the list in 1932 with an endowment of $3,000,000. Marquette followed with $2,822,000. But obscure, non-Catholic colleges with more endowment than either are scattered over the country.

Catholic school officials have not solicited skilfully and could not be expected to. They are not men of the world and most of them shrink from constant mingling in worldly places with men of means and material consequence with whom they have little in common. Besides, they have been so busy educating men and women that they have had little time to think about finances in a large way. Nor are there many wealthy Catholics, wealthy enough to make the kind of contributions which we call endowments. Perhaps the Catholic viewpoint and mode of life are not particularly conducive to the accumulation of millions. And non-Catholic philanthropists and the great foundations have other uses for their money than the enrichment of Catholic institutions.

All private colleges must have an endowment. The education of a young man benefits society as well as himself. Hence it is unjust to make him pay the entire cost of his education; society must share the burden. Moreover, society must support research, the enlargement of fields of knowledge, and the undergraduate university student should not have to pay the research professor who teaches him nothing.

Endowments are society's contribution to the education of young people in the private colleges. Of course, the contribution is indirect. People buy oil and oil products from a corporation and pay the corporation the total cost of delivering the oil, and a profit. Out of the profits the corporation distributes dividends to the stockholders. One of the stockholders becomes rich and out of his riches makes a gift to the University of Chicago, let us say, in the form of a handsome endowment.

Endowments stabilize institutions. Nobody cares much if a filling station survives or not; if it doesn't, he can easily find another. But no man will send his son to a college which closes down and opens up again from year to year, depending upon economic conditions. An institution which pretends to educate young men and young women must give evidence that it will operate continuously, in prosperity and depression alike. A strong endowment constitutes such evidence.

Fortunately, religious teachers who receive no pay substantially reduce the endowment requirements of almost all Catholic colleges and universities. A lay professor of history or biology who must provide for a family and maintain a home, and who owes it to himself and to his college to keep up a standard of living equal to that of the more successful professional men in the community, will absorb the income from at least $100,000, or its equivalent. Less than 20 percent of that amount takes care of the equally competent religious professor who must apply to his superiors even for pin money.

Accrediting agencies carefully scrutinize the endowments of the colleges and practically all of them have accepted the principle of the equivalent endowment of religious faculty members. For instance, the North Central Association of Colleges and Secondary Schools "recognizes the principle that services contributed by faculty members or administrative officers without remuneration should be considered in calculating the financial data concerning educational expenditure per student, sources of income, and stability of financing," according to the "Manual of Accrediting Procedures" of the association, issued in November, 1934. The Manual provides further:

> In considering the financial stability of the institution, the financial equivalent of the contributed services shall be construed as a continuing gift or grant and may be applied as evidence of financial stability.

The North Central Association operates in the Middle West and is one of the most powerful of the standardizing or accrediting agencies. In its older regulations, dated 1930-1931, the association establishes a direct relation between endowment, and contributed teaching and administrative services:

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

> The voluntary free service of each instructional and administrative officer and of the members of the auxiliary staff will be accepted as equivalent income with such reservations as are formulated below.
>
> From the total salary equivalent of the entire teaching, administrative and auxiliary staff there should be deducted the actual cost to the institution of the maintenance of such staffs. . . .
>
> The net amounts as computed . . . shall be regarded as 5 percent income on an equivalent endowment. This equivalent endowment shall be considered as part of the total endowment of the institution. . . .

Let us work out an example to illustrate these regulations. Assume that a member of a religious order is a professor of economics, that he has prepared adequately for his work, that he is an experienced and effective teacher and that the college would need to offer $3,600 per year for a lay teacher with equally good qualifications. The college pays him no salary but spends money to keep him. He must have food and clothing. His room may be modest enough but the college treasurer nevertheless gets bills for light, fuel, water, insurance, maintenance and repairs, and many other items of current building operation, not to mention the less tangible fixed charges. The professor must have an allowance to maintain his professional standing, for membership in professional societies, for the purchase of books and instruments; he must have medical and dental attention and suitable recreation. Moreover, his provincial charges the college an annual fee for his services.

How much all this will cost depends upon the character and location of the institution and upon many circumstances and conditions, but $600 per year should be a reasonable average. Therefore, the religious professor contributes to the college $3,600, the approximate value of his services, less $600 expended for his maintenance, or $3,000 per year. An endowment of $60,000 at 5 percent would produce $3,000 per year. Accordingly, the standardizing association gives the college credit for a $60,000 endowment although there are actually no invested funds.

Apply these calculations to a religious faculty of thirty members. Before the depression the average salary of American college teachers was $2,900 per year. Today it is much less. As far back as 1930, the North Central Association allowed only $2,300. The thirty faculty members contribute an average of $2,300, less $600 for maintenance, or $1,700 per year. Thirty times $1,700 amounts to $51,000, which is the return at 5 percent on an endowment of $1,020,000. The college gets credit for that much endowment.

As a matter of fact, the college should have still more endowment credit. In the first place, the utterly secure investments suitable for college endowments will certainly not earn as much as 5 percent. Moreover, the Catholic college needs no high-salaried staff of financial officials and office workers to administer an endowment.

Thoughtful Catholics are habitually grateful to members of religious orders for their contribution to higher education. Thoughtless Catholics appreciate these contributions when preachers and editorial writers tell them often enough and forcefully enough that they ought to. In either case, this gratitude is a vague sentiment because there is no obvious way to measure the value of the contributed services of religious college and university teachers.

The procedures of accrediting agencies suggest a rough standard for such measurement. In 1928 there were 1,520 religious priests and Brothers and 1,588 Sisters on the faculties of American Catholic colleges, according to the "Directory of Catholic Colleges and Schools" for that year. The total is 3,108. There are probably more today, and 3,200 should be a good estimate. Let us assume again that they contribute an average of $1,700 per year, or the average American salary of $2,300, less $600 for maintenance. Multiplying $1,700 per year by 3,200 teachers amounts to $5,440,000. This is equivalent to an endowment of $108,800,000 at 5 percent. These 3,200 college teachers have made a gift to American Catholics of $108,800,000, the value of their contributed services in endowment or investment. Of course, no one in this world can measure the value of the spiritual services of these religious, for which their educational work is merely the vehicle.

If you wish to make that figure truly graphic and concrete, Mr. Prominent Catholic, imagine that the bishops are meeting at Washington and that they have summoned you and appointed you chairman of a national committee to raise $108,800,000 for the endowment of our Catholic colleges and universities!

At first thought, the contributed services of religious teachers seem to be important only to Catholics. What difference does it make to the nation at large whether or not religious teachers contribute their services to Catholic colleges?

Imagine that the United States were a country like Mexico or Russia and that groups of priests and nuns stood with pathetic little bundles of belongings on station platforms and piers, awaiting transportation into exile. We are committed to a national policy of educational opportunities for all who can profit by them and 3,200 qualified college teachers would have to be found to take the exiles' places. And the substitutes would expect salaries. Yes, indeed. There would be an end to contributed services. Catholics would refuse to pay the unwelcome newcomers, and probably couldn't if they would. Philanthropists

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

or the public would need to provide an endowment of $108,800,000 for the support of the substitute teachers. In fact, a still greater endowment might be required because the new teachers would be imbued with no religious fervor and would not include among their regular duties many tasks which the religious teacher is always ready to perform, for economy's sake, in addition to his ordinary work. The alternative would be to tax the people for a revenue equal to the return on $108,800,000. That would be extremely difficult. As it is, the presidents of public colleges and universities can hardly coax the legislatures to give them the barely necessary appropriations.

Because the religious teachers relieve the nation of responsibility for the education of the young men and women in Catholic colleges, it is only fair to claim that they have contributed $108,800,000, not merely to the cause of Catholic higher education, but to the entire system of higher education in the United States. Surely, every educator, and every citizen who pretends to be sincerely interested in college and university education, should do all in his power to protect the religious orders in the teaching field and should actively promote their well-being, regardless of whether he himself believes in, or even feels kindly toward, the Catholic religion.

It seems a paradox that the greatest gift to American higher education should come from a group of people whose vow of poverty has emptied their pockets.

THE ILLUSIONS OF MODERNITY

By THEODORE MAYNARD

OF COURSE every age is inclined to believe that the artistic methods most characteristic of it are the best that have ever been known. All the great writers, we admit, are those who have long been dead, yet so many of them seem remote from our needs, outmoded. It is to our contemporaries that we turn, without any certainty as to which among them are the best, but at least believing that only among them can we find what will solve our problems.

This is specially true of our own generation. Enormous social and economic changes are imminent, are taking place. But everybody in his forties has seen the whole technique of living change in his time without any essential alteration in life itself. Our economic order has broken down, but one of a different kind will no doubt be set up. We shall use airplanes instead of cars, and have television added to our radios. Nevertheless these will hardly alter the structure of our minds.

Oh, but we are told, it is precisely in our intellectual make-up, our point of view, that the fundamental change is to be found. The new physics, the new psychology—these force upon us a concept of the universe and of ourselves totally different from anything that prevailed in the past.

That they have disturbed many minds is perfectly true. But I wonder if the disturbance is nearly as drastic as that which occurred during the Victorian age. The work of Darwin seemed to call for a transvaluation of all values to a far greater extent than anything advanced by Freud. When the first shock of consternation was over, the theories propounded were examined, tested, accepted in part and rejected in part, and were discovered to be not so very alarming after all. To a considerable extent this has already been done with the new physics and the new psychology. We shall absorb what appears to be true, and remain pretty much the same sort of people that our forefathers were. Perhaps humanity will eventually come to be indurated against shocks, and acquire composure. In any event men can always be trusted to recover from any shock, however severe, and to remain men.

It is in the field of morals that the disturbance has been most felt, but I think we are witnessing a reaction against the sexual promiscuity which since the war has been so prevalent among young people. Even Mr. Aldous Huxley, who has frequently been mistaken for a promoter of confusion, writes:

> A sordid and ignoble realism offers no resistance to the sexual impulse, which now spends itself purposely, without producing love, or even, in the long run, amusement, without enhancing vitality or quickening and deepening the rhythms of living.

Mr. Huxley is, indeed, very far from accepting a divine sanction for morals, and is likely to find that, without it, all efforts in the direction of decency will be futile. But I think it cheering to get this much from him — this and the savage satire of "Brave New World."

The reestablishment of a belief in God is not the business, as it is beyond the powers, of our artists. But artists, especially writers, have an enormous effect upon morals. Without morals there can be no emotional sensitiveness, and therefore no art. Sexual promiscuity can obviously produce no love poetry. Even the poetry of "courtly love" had a moral system, one of a fantastic complexity. In the same way there can be no drama, or very little of it, and few novels

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

if we discard morals. Though we have had a number of novels and plays and some poetry that spring from our present moral distintegration, these derive any interest they may possess from the fact that they have the background of moral standards.

We may, however, take comfort. This state of affairs cannot continue, if for no other reason than that states of affairs never continue. And then what? Why then, nothing will seem quite so absurdly old-fashioned as our bright young moderns. It is always the last generation that seems most ridiculous to the current one. This is because we have some faint memory of it, and can be amused by its being rather like, and yet so oddly unlike, ourselves. Our grandfathers and great-grandfathers, however, are just far enough away to gain some vestiges of dignity in our eyes. And when we look at the eighteenth century we feel no disposition whatever to laugh. What always strikes people as excruciatingly ludicrous is the fashion of the day before yesterday.

We may then be sure of about one thing: that the taste of those who come after us will not be our taste, and that we, in our turn, shall seem very funny to the next generation. Our consolation must be that a century from now we shall be beginning to recover our prestige a little, with our faults charitably explained and our virtues dusted off for exhibition. Eventually, ages and ages hence, we shall even acquire the iridescent glamor of antiquity.

That, however, is looking too far ahead. To keep to what most concerns us, ourselves and those who are immediately to come after us, we should remember not only that we are going to seem frowsy old fogies and frumps at no very distant date, but that those of us who are going to be the most mirth-provoking are the very ones who are most successful in reflecting the spirit of the age. Who these are of course I don't know. Future literary and social critics will construct their own picture of the nineteen-thirties, and reach conclusions which, there can be no doubt, would astonish us—if we could foresee them. Those will be thought of as most representative who fit most neatly into the ingenious pattern that will be provided for them. Our intellectuals will probably be represented as pallid youths with horn-rimmed glasses, soft collars and zipper-cases. On the other hand it may not be that at all; but whatever the accepted type proves to be, we may be certain that it will be regarded as highly humorous.

A consideration of the case of Tennyson—"Poor old Tennyson!" someone murmurs—might avail for our instruction. Only the very callow regard him as anything less than a great poet; only the very cultivated are able, or dare, to do him justice. But as there are far more callow than cultivated people, Tennyson's reputation is in eclipse. James Stephens puts the objection wittily when he said that Tennyson was the worst great poet who ever lived, which is what many a Victorian would have said of Pope—had he happened to think of it. Tennyson has suffered because of his having come to seem the most representative poet—therefore, the most representative man—of the Victorian age. Nobody would dream of speaking of, say, Gladstone or Newman with the disrespect often meted out to him. Of course Lytton Strachey knew better, but imagine a writer with his mordant brilliance—if such a person can be imagined to have no literary discernment—dealing with this Eminent Victorian! If Manning, for instance, emerges from Strachey's claws somewhat scratched, at any rate he emerges with his dignity intact. This is because Manning was not a poet. It is in the bard's eyes that the *Zeitgeist* shines most clearly; therefore it is upon the bard that his successors take their revenge. We almost roll on the floor with hilarity when we quote his

> There is more faith in honest doubt,
> Believe me, than in all the creeds.

Even Swinburne, who aimed to shock the Victorian proprieties, cannot escape Victorianism:

> Glory to man in the highest, for man is the master of things!

strikes us as irresistibly comical. It is like calling for three cheers for humanity.

Novelists and dramatists suffer, too, but mainly by way of neglect. When, like Dickens, they have too much vitality to be left unread, then all their personal and artistic weaknesses are pointed out. This in the long run, however, does nobody very much harm. Critics, too, are made to pay a heavy penalty—if they have ventured to hold views about their contemporaries which do not happen to coincide with our own, but they sometimes get off with disparagement instead of neglect. Criticism, after all, is not something that can be done all over again by each generation—there wouldn't be time enough for that; but it has continually to be revised. The safest thing to write is satire, whose plain utility insures its life.

In criticism surprising things occur: we find Miss Sitwell rehabilitating Pope; Mr. T. S. Eliot even praises the poetry of Dr. Johnson. Having quoted,

> Fate never wounds more deep the generous heart,
> Than when a blockhead's insult points the dart,

he remarks:

> The precision of such verse gives, I think, an immense satisfaction to the reader: he has said what he wanted to say, with that urbanity which contemporary verse would do well to study.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Yet there are many people who would deny that this is poetry at all.

In the same essay Mr. Eliot says:

> Sensibility alters from generation to generation in everybody, whether we will or no; but expression is only altered by a man of genius. A great many second-rate poets are second rate just for this reason, that they have not the sensitiveness and consciousness to perceive that they feel differently from the preceding generation, and therefore must use words differently.

This of course is perfectly true; but it is a principle of which poets are almost too acutely aware today. The result is that they feel that they ought to feel differently—in the modern mood and mode—and that therefore they tend to exaggerate their differences of feeling, and to match it with an equal exaggeration of language. The case of many of them, we feel, is somewhat similar to that of Swinburne, whose tremendous style we now perceive to be unsatisfactory because it could be justified only by tumultuous emotions which he simply did not possess. Names will occur to everyone, so I need not mention them; we can all think of contemporary poets who use a bizarrely modernistic technique, but whose substance, upon examination, turns out to be somewhat commonplace sentiment.

Nothing is gained by deliberately striving to be up-to-date. Let the principle of modernity be admitted: we do feel in many respects differently from the way men felt in the past. But the differences are, let us also admit, slight as compared with the similarities. All that we can do is to think honestly, to find out (if we can) exactly what it is we feel, and then to find (again if we can) words to express what we have to say—if anything. To try and push on a little bit ahead because the devil will get the hindmost is fatal; the devil does get the hindmost, but he gets the foremost too in that race.

Who, however, can tell which are the foremost? It may be that the time will come, say a century from now, when "The Great God Brown" and "Strange Interlude" will be revived for the mirthful delight of sophisticated audiences, as was "The Black Crook." I cannot believe that it will be so; I am merely toying with a fascinating fancy. It may be that the time will come, say three centuries from now, when "A rose is a rose is a rose is rose" will have acquired a quaint old-world charm. Again I don't believe it, but who knows?

As a definitely declared anti-modern, I too am a modernist of a sort. My own wishes being father to the thought, perhaps a hundred years from now all the intellectuals will be Thomists. If so, how frantically farcical a spectacle the nineteen-thirties will present. Whatever way the wind blows, they are going to look extremely funny.

Death of an Unimportant Man

The man is dead,
And that is all.
A prayer is said,
A rose let fall.

Quietly, calmly,
As he came,
Unannounced,
Without a name,
His undistinguished
Spirit goes.
The world moves on:
It never knows
The little sphere
He walked within,
The nameless ones
Who watched him go—
Father, mother,
Wife and kin,
The friends who press
To see him there,
And softly talk,
Or dumbly stare.

And there are those
The world knows well,
Who leave with pomp
For heaven or hell,
Upsetting headlines
In the news,
Crowding broadcasts,
Choking pews,
Stifling the nose
With wholesale scents
Befitting fame
And opulence.

Better it is
To go as he
Who never mattered—
Modestly,
Into the silent,
Patient earth
That knows no station,
Rank or birth,
For whom all dust
Of all degree
Is food for flower,
Vine or tree—
Gently, calmly,
As he came,
Unannounced,
Without a name,
Slipping into
His little space
With humbleness
And quiet grace.

ANDERSON M. SCRUGGS.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ENGLISH AS IT IS SPOKEN

By SEAN O'FAOLAIN

PHILOLOGY in its narrowest sense is one of those branches of knowledge that only rarely inform life. Prosody is another. Folk-lore, by which I do not mean folk-tales, but the science thereof, is a third. One can be enthralled by a philologist, it is true, as one can be enthralled by any man possessed by knowledge—for the philologist is more commonly possessed *by* than *of* what he knows—and one can be persuaded that without him certain other knowledgeable people such as historians, whether of literature or peoples, would be far less knowledgeable than they are. It is an unhappy profession. The philologist helps other men to a better understanding of human things without ever understanding these things any the better himself. The best that can be said for the unrequited man is that he usually has a powerful sense of the continuity of things.

So, in America I found that there was no use in asking, in my English, for "milk"—they gave me meat; if one wanted milk one had to demand "mulk." In London I liked to be waked in the morning by the milkman's cry that was like a bird in double note—"Mi-ulk"—as one might expect a cuckoo to say it. I liked it because I knew that the Anglo-Saxon word was *meolcan,* and that the vowel was broken in an ancient cause. On the other hand, because continuity is not in question, I dislike hearing an Irishman say Darby, as much as I dislike seeing Anglo-Irish "sartain sure" in print. We no more say "sartain" than we say "tarrible." And in the same way no American finds Darby natural. He, also, has a tendency to nasalize his vowels so that his "r's" are all high-moving like ours. I remember the words of some talkie song:

> "Ring up the curtain
> For this much is certain . . ."

where the "poet" obviously said, not "curtain," but something with a vowel like that of standard English "many," or "penny."

That sense of continuity, and historical effect, is really the gift of the philologist to man. He can tell you by the way you say a word like "think" not merely whether you are a Southerner or a Northerner, not merely whether you are an Irishman or an Anglo-Irishman, but what your probable formative-influences have been, your receptivity to these and other influences, and your probable position in the time-stratification of your country at the moment. If you naturally say "think" with your tongue between your teeth, you are not Irish, but modern Anglo-Irish, or English. If you say "think" with your tongue well behind the teeth you are using a Gaelic sound, and will probably follow it by another effect of Gaelic by saying not "think" at all but a modified form of "thuink."

For the Irishman's vowels, again under the ancient memory of a native language always tending to be nasal in quality, are away back in the cavern of his mouth, so that it is not odd but natural for him to say "my hot," and "thot," or (in a manner never heard in standard English) a word like "noose"—as differently, that is to say, from English "noose" as Irish "cook," or "book" (in Dublin "buick") from English "cuk," and "buk." So it is almost impossible for an Irishman to say "no," as an Englishman normally will say it. Even as nobody but a Londoner can say "Soho," which to our ears comes from his lips as "Sow-how."

But all this is not philology, properly so-called. That science of the development of a language is only seen at its proper work when one is studying a given language within close limits of time and space—Old French of a given area, or West-Saxon-Old-English. And when I take up a little book like Professor J. J. Hogan's "Outline of English Philology—for Irish Students" I realize that it is not an outline of English philology, but an introduction to the phonetics and vocabulary and grammar, mainly of modern English, a language, that is to say, in its latest if not final condition. For which one may be thankful, since not one student in a thousand will profit by the study of historical philology, and all will profit by this excellent conspectus of standard English and standard Anglo-Irish speech as we know it. Philology is at its best, here, where it wakens the mind to a sense of human effort to express itself accurately in language, and a sense of the obstacles, almost always unseen, set by contemporary conditions to that effort in every period.

The whole of Anglo-Irish grammar, with which we are familiar in Anglo-Irish literature, especially the drama, well illustrates this. The effect of Gaelic is persistent, sometimes aiding the speaker to express with subtlety a shade of thought not so easily expressible in English, sometimes producing a slovenly sentence, or definite solecisms. Of the latter a peculiar example is, "If I had aknown that," where it is suggested that the old-English prefix "ge-," still used archaically in "y-clept," and correctly in "enough," is still retained for the past participle. "Take care now you wouldn't fall," for "lest you fall," is clearly from the Gaelic use of the conditional. Similarly, "He looked like a man that would be drunk."

The use of "I do be," for "I am in the habit of" (or, simply, "I am") is equally indefensible. On the other hand reputable writers of Anglo-Irish have standardized, "He had drink taken," so that one feels that even usages like, "He put his coat on him," may yet worm its way into standard English, even as the very convenient, "And he walking home, he etc.," has already done so to the extent of, at any rate, being used frequently by English writers of would-be standard English.

When, however, we find a professor already listing such usages we may conclude that the stage of self-consciousness has arrived. When that happens one can already feel the inevitable stasis about to come. For when free speech gets into literature it at once ceases to be free; the printed word becomes the authority and it is only a matter of time before dictionaries of usage impose the seal.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ROMANCE OF STAVES

By CHARLES MORROW WILSON

TIGHT cooperage is back. Our thirteen years of bath-tub ginning are overdead as folded banks. We are waking to a demand for real liquors, and the endearing qualities of bourbon, beer and other stand-by spirits are shaped rather largely by the barrels in which they cure. Staves must build barrels, and clean-bodied white oak trees must give staves. Axes must split them from logs, sharp axes guided by a skill obtainable only from years of practise, and so a splendid frontier craft is re-born.

Technocrats, if there still are any, might be interested in noting that better than half of the high-grade stave timber is started to market via human backs. Reasons for this are botanical and geographic as well as financial. They rise from the fact that liquor-makers are still insisting that their cooperage be of white oak. In most parts of the country white oak has become a rare timber. Once the principal hard wood of the Middle East, West and South, the remaining stand has now shifted to the far-back hinterlands. At least 95 percent of the white oak stave timber that goes into making the new high of 1,000,000 barrels a week comes from the western foothill Appalachians and the Ozarks of Missouri and Arkansas; indeed better than half of it is from the hills of northern Arkansas. Even in these backhills, easily available stands have long ago been taken; which means that the stave timber must come out of country that is really rough—from lost valleys, roadless shelf lands, hillsides and gorges.

I learned about stave-making and tight cooperage from Dave Kezzler, a first citizen of Hemmed-in Holler, Arkansas. Hemmed-in Holler is a valley about the size of Manhattan Island, blocked off by a riotous mountain river and walled by a circling of bluffs and ledges steep enough to give heart flurries to a mountain goat.

The hollow is a last stronghold for virgin white oak. During past years Dave Kezzler cut staves for whisky barrels, for export to the British Isles. Dave split, hewed and shaped his staves complete, with his own hands, loaded them upon rafts on his local river and floated them down inland waterways to a shipping dock at New Orleans. Sometimes the river wouldn't rise enough, and sometimes it would rise too blame much and spill his cargoes. But it was a primitive enterprise. There isn't a railroad within fifty miles, and it's better than ten miles to a wagon trail. One can't live at a cosmopolitan crossroads and still have first-growth white oak.

In the late 'twenties, American exports of stave timber were practically destroyed by tariff walls and by the reawakening of the hardwood trades in national forest areas of Germany and Czechoslovakia. But 1933 brought legal beer and business for the stave trades. Tens of thousands of men sharpened axes and went back to work. Now, with national repeal, hardwood cooperage has come back, and stave mills are reappearing at every turn of the backhill trail. Master axemen, timber graders and stave lathers whose productive talents have been spurned these fifteen years, are back on the job. Remote hillsides again stir with timbermen and buyers. Sharp axes bite again into solid oak hearts. Log wagons rumble along unbelievably rough forest trails, and rural shoulders tote fortunes in white oak.

Dave Kezzler explains that the staving trade has plenty of sleights and turns. Given a man with an axe, plus a craving to earn a snatch of money with honest work, the man goes out and locates a straight-grained white oak. It must be at least eighteen inches in diameter, preferably bigger; and at least seventy-five years old, preferably older. The axeman fells the white oak and chops it into "splits," lengths of about thirty inches. There is the chunk, cut and ready to be split.

The splitting is a crucial undertaking. First bark and sap wood must be peeled down to the heart. Then the log must be carefully measured, either by eye or by pocket rule, and split up like a restaurant pie. Each stave split must be at least four inches thick and two inches wide at its thin edge. No knots are allowed, and if the timber be curved or wavy, enough must be left in every split to allow for the required dimensions. Correct splitting is a job for a masterly axeman, with weather eyes and steady arms.

The stave length mentioned is for the half-barrel: height, 29 inches; content, 16½ gallons; requirement, 17 finished staves; value, $4 to $9. This is the size barrel demanded both by beer and whisky makers. There are also quarter-size and eighth-size barrels, the latter known affectionately as "picnics." It is my private conviction that the naughty gnomes who led astray Rip Van Winkle must have been carrying "picnics." The stave-maker rarely bothers with the smaller sizes. They are usually built of regular-sized staves which are culled.

Stave buyers can quickly spot flaws in timber. Nothing off-standard, from an obvious crack to a speck the size of a pinhead, gets by them, for such can never hold spirits or beer. The finished barrel must be gas tight as well as air tight. Eagle-eyed grading, though it causes plenty of woe to the rustic woodsman, keeps high the price of first-quality staves, which even in the remote roughlands bring as much as $140 a thousand, whereas the second grade rarely ever bring more than $40 or $50. Therefore, until he sells, the chopper can never be absolutely sure whether he is in corn pone and branch water hard times or in the relative lap of luxury.

Dave Kezzler, for one, takes his time, picks the best timber findable and hopes for the best. At present his hopes are more often fulfilled than otherwise. His only real worries take root from the fact that unless someone can find a substitute for white oak, the trade can't go on forever. Assured that stave-making is destined to become a billion-dollar industry almost overnight, Dave only puffs at his pipe, and gets back to understandables, such as the character and worth of one particular tree. One white oak, turned to staves, netted him $240. But that was an exceptional tree. He has bit into plenty of others which, due to faulty grains or hearts, yield him nothing but a tired back and arms, a dull axe, and wasted time. A $15 or $20 tree represents an excellent average,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and $1 to $3 trees are altogether too frequent for honest axe wielder to turn high financier.

Still, the old base wage of a penny a stave for the chopper, a penny for the land owner, a penny for the waggoner, and a penny for the truckman, is being boosted as tens of thousands of hinterlanders make use of the chance for fair earnings, payable cash on the barrelhead when goods are delivered. Such dealings build for honest and sturdy virtues.

But available timber is fast waning as the demand for tight cooperage triples and quadruples. All our best whisky-making tradition directs that true bourbons be cured in kegs or barrels of charred white oak, since the quality of the wood has so great a place in shaping the qualities of the drink. For good bourbons, the same barrel should be used only once. If it be re-used, the contents cannot mellow so well, and may absorb too much tannic acid from the oak. Red oak or black oak is almost certain to overcolor the whisky or to give it an acrid, woody flavor. White oak is the thing, for no other timber is yet fully proven.

With beer, the same barrel can be used time and time again. Practically any veteran dealer has known beer kegs that held through fifteen or even twenty years. Then again, beer never actually touches the material of its container. Wooden kegs are coated with some compound of pitch, and steel kegs are calcimined or insulated. But beer containers must be gas tight as well as beer tight.

When Roosevelt beer gushed forth, the steel industries, with vast surpluses of materials and machines, filled trade channels with enormous outputs of steel and metal beer kegs. The trade responded with varying enthusiasm to a timely and well-advertised commodity. The trade is still responding, but powerful echelons of more conservative brewing interests have stayed stubbornly with white oak kegs; partly from tradition, perhaps, but more audibly from the argument that beer barrels must be able to stand rough punishment; to be dumped and rolled from cars and trucks; to be banged and bopped; and to "take it" without leakage or loss. Metal dents where wood doesn't. So both beer and whisky dash for the waning resource of white oak, a major bone of contention between the two.

The wine makers are in the running, too. More circumspect and cautious than either of the others they are likewise intensely interested in curing receptacles of proven dependabilities, and persistently wary at accepting substitutes for good white oak in seasoning fine sherries and ports.

Accordingly the stave and barrel industry is in very much of a rush. The great saga of tight cooperage is again heard throughout the shady stretches of far rural America. And tight cooperage takes time; even when timber is cut to staves, it must season at least ninety days in the sun, or fifty in a kiln, before being built into usable barrels. It remains a plain craft. Shoulders, backs and hand axes perform the fundamental labor. Vast machines and factories may finish the barrel making; but the basic craft stays for the yeoman, or the plain-living peasant axeman.

Communications

CONFUSION—OR A MONEY SUMMA?

New York, N. Y.

TO the Editor: It has been claimed that in my article, "Money's Challenge to Reason," published last May in THE COMMONWEAL, I overemphasize the money factor, that I magnify small differences of opinion to a great confusion, and that I disparage the great volume of profound intellectual study by monetary authorities

In reply I will go further and say that most contemporary political struggles stem directly or indirectly from past monetary legislation or the lack of it at a necessary point. It was once said that all conflicts were ultimately theological. I say that almost all political conflicts are immediately monetary in the broad sense of the word. And political economy has at last become really political. Unfortunately it has also become the subject of demagogic debate in which good intentions and the stimulation of novelty are mistaken for intellectual capacity and proved knowledge.

The banking basis itself will be confusion when Title II is adopted. Title II was apparently designed to remove the menace of a strike by the buyers of U. S. Government Bonds, to insure the financing of deficits and relief budgets for a few years, and to initiate a planned price level and quantitative money control of business volume. The Federal Reserve Board will have almost absolute power, at the will of the President, to control the issue of money, the expansion and contraction of bank deposit currency, and to change at will the basis or security for bank deposit or credit currency, the basis to consist of and to vary from, gold and silver through commercial paper and production credit to bond currency and asset currency, regardless of the contradictions involved. But this is simplicity itself compared to the general playground of the monetary dilettanti and experts.

Let us glance at the stage. The Monetary Mystery Play is in progress. A mellow, evangelical voice—it must be Bryan's—echoes a ghostly defiance against a cross of gold, but does not object to a cross of one part gold and sixteen parts silver. Father Coughlin summons the forces of righteousness in defense of a symmetallic cross, but suddenly switches to a demand for paper in substitution for banks and bonds. Irving Fisher, Father Elliot Ross, and Professor Lauchlin Currie, of the 100 percent reserve, Narcissus-money school, support an ingenuously worded legend on Bureau of Engraving paper, while innocently burning a pile of bonds and negotiable instruments at their feet. Carter Glass shouts for gold alone, at the old price, with a little commercial paper as trimmings. A group of senators sings the praises of unlimited silver with a subsidized price as they fix their eyes on "them thar hills of home."

Then we see the exponents of the Commercial Paper Currency school in a tug-of-war with the supporters of the Global Managed Currency Theory. Dr. H. Parker Willis, assisted by his progressive disciple Professor Dunkman, insists that money is clearance; while Gerhard

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Hirschfeld is sure that money represents "business activity," but agnostically declares that no one knows when or whether money will ever represent the "activity." B. M. Anderson, jr., the Chase Bank economist, looses a demolishing broadside of "quality money" (of which he neglected to provide a sufficient quantity!) against Lauchlin Currie's partly renounced "quantity money," while Keynes's Kinetic Kurrency Factory sells ammunition to both sides.

Drifting back-stage we there glimpse the expanding-contracting variable gold content dollar taking its second wind with Professors Warren and Rogers prompting off-stage. Fading in the distance is the energy dollar of the Technocrats. In the rising moon we see a collective-unused-capacity dollar with the Social Credit signature, partially eclipsed by a Soddy shadow. In the pale stars we discern the blinking of small stamps on Gesell scrip. A suave voice, Justice Hughes's, whispers that the purchasing power standard makes the money. Justice McReynolds ignores purchasing power and sourly defends the mono-metallic standard, exclusive, but really undefined because of credit substitution. A bankers' chorus chants a hollow, clanging dirge to which the response is always "sound money," but they translate not the words. Senator McAdoo suddenly pops up to ask all witnesses to define "sound money," but he can't seem to get an answer.

Forty-billion-dollar Eccles then moves to the center of the stage as the "Medicine Man of Monetary Nonsense." Roosevelt, the stage director, smiles reassuringly at all, says, "Let the play go on, we are only experimenting," and gives no inkling about the end of the scene or the startling climax of the last act. The drama is entitled, "The Future through the Money Glass." The audience groans a plaintive question: "Money? What is it?" The answer appears descending in the center of the stage in the form of a Tower of Babel surmounted by Secretary Morgenthau who asks why he should be expected to know, when he reads only summaries prepared by experts. The orchestra blares forth five raspberrian cacophonies of despair: Coin—Currency—Credit—Confusion—Chaos.

Passing through the doors of the First-page Theatre into the outer world, we find evidences of feverish preoccupation with this universal mystery play. The professors, doctorate students, and fellows in research are most diligent in lectures, theses and books, all of which emphasize the symptomatic. The professional bank and corporation economists contribute new defenses of old customary practises. The intelligentsia confound themselves and everybody else by their agile monetary monkeyshines in the light-headed manner now so popular in the metropolitan journalistic museum of reactionary, mummified Marxians. A dust storm is hoving over Monetaria!

Thus we can say that never in the history of the world has so much concentration fallen on the subject. But the concentration ends right there—on the subject. We are really witnessing a wasteful dispersion of mental activity because of a fatal defect in method. The ineffectual experimental methods of our modern monetary tinkers, New Deal or Old Deal, are the result of the narrow processes of pure and applied thought prevalent during this recent Century of Progress. The processes were narrow not by nature, but because of the limitations in direction and scope imposed by the recognized generals of the majority movements of the semi-educated mass mind. During this past century a successful application of the inductive and laboratory methods to the physical, chemical and biological problems of the day give rise to the custom of strait-jacketing the economic sciences and philosophies in the same methods. This short-sighted accident has, besides narrowing the points of observation, delayed too long the correlation of data and the simplification of conclusions so long overdue.

But the error goes deeper. Even the most fanatical advocate of the inductive method cannot begin without some definition, axiom or first principle. And yet our economic science has labored on the money problem without completing the necessary first step. The fundamental definition of the main element has never been made, the basic terms of this branch of economic literature are unclarified and, most important, the deductive method and the necessity for a synthesis have been banished from participation.

Perhaps more startling is the failure to use the laboratory method properly. A scientist does not put all his trust in accidental data, assembled post factum, without controls or without successive isolation of disturbing or contributing factors. Yet this is the only way in which our students of money accumulate observations upon which they try to base general and "immutable" laws! There is no record of a money laboratory in which hypothetical or actual initial situations have been worked out to final results by applying, under laboratory conditions, the various influences at work in a dynamic economy. Such tests or proofs could be carried out by expert accountants, bankers, and economists, through the use of sample records, accounts and markers to represent units of money, credit, energy, materials, labor, employees, management, capital, interest, production, sales, consumption and so on. Work of this kind would require patience, extreme care and accuracy, and ability of the highest order in the laboratory technicians; but the results would probably anticipate by years the groping conclusions now reached by the slow correlation of data which is already obsolete.

So we stand by helplessly watching the house of cards collapse on the foundations that were never really there, and to our horror threatening to carry the economic and social structure with it. In this grave moment we need and must have a Philosophy of Money and a banking system that is founded on it. For we are on the verge of another monstrous compromise, which, after working for a while, will bring eventually disastrous consequences.

In the meantime what are our much-vaunted neo-scholastic philosophers and Catholic economists doing? Has our scholastic philosophy lost its perennial quality? Has there been even one valuable contribution to the solution from that source? What an opportunity for a Thomas Aquinas!

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

If that great intellectual saint were with us today would he hasten to be a contributory writer on economic and monetary topics? Would he be content to write an article on a minor symptomatic aspect of our ailment? Would he use the superficial, ambiguous jargon of our economic playboys? Would he broadcast impassioned oratory about complicated technical methods of money creation and control without first having mastered the fundamentals?

Indulge me as I presume to answer. We can surely envision him delivering, with all humility, his gigantic intellect, his vast knowledge, and his persevering will to the service of the Holy Spirit. From a few simple words and concepts he would build up clear, exact definitions; state basic principles; and, ascending through the more complex development of his subject, complete a synthesis. And in the crucible of the mind, his soul's fiery passion for truth would burn out the dross of compromise and special interest, leaving only the bright light of Justice and Divine Truth to illumine the pages of his book.

We cannot expect to find a modern Aquinas made to order. Nor will the agonized cry of a despairing society bring one forth. Under the egis of the modern inheritors of his tradition, however, the work should be done, and at once.

The call to action just described, first made to THE COMMONWEAL several months ago, was paralleled by Dr. H. Parker Willis, who, in an address to the Economic Club of New York on April 11, urged "that a small commission of men suitably selected, of unmistakable probity and freedom from selfish interests, be appointed to exercise the function of leadership in this matter . . . to bring in within a reasonable time, such as six months, a comprehensive report expressing an opinion, first, as to the great trouble of our banking system in the past; second, as to the chief dangers which confront it now; and, third, as to the measures which can, without any serious differences of opinion, be recommended for immediate action." "The work of such a commission would be followed by the appointment of another body of qualified experts, including some lawyers, some economists, to take in hand the actual work of codification of our existing banking laws, and of the drafting, with expert care, of a piece of legislation designed to carry out the conclusions of the first committee."

Dr. Willis's intentions are beyond reproach, but his plan contains the customary defect of method—an exclusive emphasis on the empirical, with its concomitant vice of improvisation. But think what such a commission could do if it first had a modern "Summa on Money" as a basic starting point!

As a banker I say: "Let us write a Philosophy of Money or a Money Rationale and we will then carry out the 'Rationalization of Banking.'" There is no more urgent or vital need in the technics of modern civilization than the one for a money philosophy and a blueprint of a banking system based on that philosophy. Unless we soon compose the answer, we shall, before long, witness the schizophrenic insanity of a monetary madhouse.

HAMILTON STEELE.

THE PSYCHOLOGY OF THE MODERN MAN

New York, N. Y.

TO the Editor: At the Brooklyn Institute of Arts and Sciences a course of lectures is being delivered by a savant well-known to readers of THE COMMONWEAL, Professor H. A. Jules-Bois. The lectures are on Wednesday evenings at 8 p. m., and make a course of thirty sessions of two hours each; a second course begins on January 29, and will be of fifteen sessions. They are in French and are preceeded by a synopsis in English which will make it possible for those who are only moderately equipped in French to follow them; the lecturer also makes comments in English which elucidate difficult parts. For students of French these lectures will be exceedingly valuable, for M. Jules-Bois is a poet and prose-writer whose name is impressively displayed in histories of modern French literature. "No one is more qualified to spread in America a taste for our civilization, our language and our literature," wrote Paul Claudel.

But it is the subject of these lectures, "La psychologie chez l'homme moderne," that is of profit especially to those who share the beliefs expressed in THE COMMONWEAL. M. Jules-Bois upholds the spiritual destiny of the human being, his free creativeness, his power of drawing regenerative influences. Amongst other offices he is vice-president of the Catholic Conference on Family Life. And he has always been an exponent of that "burning nucleus of our spiritual atom and imperishable self" which he has come to term the super-conscious. I know no lay person so fitted to expound the spiritual and creative part of our being as this lecturer, for I know of no one who has such an abundant interior life or who has a deeper comprehension of the faculties innate and developed which go to make the artist, the hero, the saint. All his life he has been a student of psychology and a student who has not denied the light of the Christian revelation. Like the ancient philosophers he has visited all the spiritual centers in the world and has had converse with all the noted holders of the spiritual tradition, and he has meditated profoundly on what he has learned. His lectures are directed "to make a wise economy of human forces"—control and creativeness. Delivered in such a great center as the Brooklyn Institute they are bound to be of far-reaching value.

PADRAIC COLUM.

OUT-OF-PRINT CATHOLIC BOOKS

New York, N. Y.

TO the Editor: I noted in a recent issue of THE COMMONWEAL a letter inquiring about out-of-print Catholic books. Previously, the Catholic Book Club found it very difficult to procure such books for members who ordered them; but we are now able to do so with ease through the efforts of Mrs. Marie-Louise Daugherty, 317 South 12th Street, St. Joseph, Missouri. We recommend, therefore, that anyone seeking out-of-print volumes refer inquiries to her.

STERNS CUNNINGHAM,
Business Manager, The Catholic Book Club, Inc.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Seven Days' Survey

The Church.—The National Catechetical Congress is to be held under the auspices of the Confraternity of Christian Doctrine at Rochester, New York, October 30 and 31, under the patronage of Archbishop Mooney. His Excellency the Apostolic Delegate will deliver a radio address to children and their parents, Wednesday, October 30, at 11 a.m. Eastern Standard Time over the National Broadcasting System. * * * The Mexican hierarchy has recently received from the hierarchy of Costa Rica, Nicaragua and Panama a "message of admiration for your heroism, of pity for the intolerable conditions to which you are subjected, of protest against the injustice you are suffering." * * * Over 140,000 men participated in the annual parade of the Holy Name Society in the Diocese of Newark, New Jersey, October 13. * * * Bishop Otto of the Scheut Missionaries recently celebrated his eighty-fifth birthday; he has been in China since 1876. Twelve years ago he resigned as Vicar Apostolic because of his advanced age and since then has been acting as a simple missionary, teaching catechism to children and helping to care for the spiritual needs of a remote Chinese village. * * * According to the annual report of the Archdiocesan Superintendent of Schools, the parochial schools of the Archdiocese of Boston are now saving the taxpayers of Boston more than $3,000,000 a year. * * * A Pacific Northwest Regional Conference on Catholic Action was held at Spokane, Washington, October 9 and 10; all the dioceses of Idaho, Montana, Oregon and Washington were represented. Among the topics discussed were diocesan study clubs, vacation schools and parish work. * * * Two protests against adopted resolutions favoring the legalization of dissemination of birth control information have recently been reported. St. Mary's College of Notre Dame, Indiana, has withdrawn from associate membership in the American Association of University Women, and the Catholic Women's League of Rockford, Illinois, has withdrawn from the twelfth district Federation of Women's Clubs. * * * Another event in the Catholic background of American history will be commemorated in the unveiling of a memorial tablet near Aquia, October 27, to the Jesuits who were martyred in Virginia in 1570.

The Nation.—Federal investigation expected to lead to the dismissal of Communists from the New York W. P. A. for creating "cells" in the relief organization was announced just before Mr. Victor Ridder took office as local administrator. Mr. Ridder roundly denied this although the newspapers continued to insist that an investigation had proceeded on direct orders from Washington. His predecessor, General Hugh Johnson, warned that bloody revolution would follow any attempt to reduce relief for the jobless with the idea that they could starve in good rugged American individualism as some political sages were suggesting. * * * Political passions were apparently running high as registrations for the coming off-year elections were reported well ahead of the average. * * * The Supreme Court announced definitely that it would render a decision early in the present session on the constitutionality of A. A. A. processing and floor taxes. A. A. A. tax collections in July were $15,364,401 as compared with $43,013,496 a year ago, as a tax strike and legalized impoundings of taxes cut heavily into the plan pending the court decision. * * * Retail food prices were at 80 percent of their 1928 level while earnings per employed person were at 83 percent, Mr. H. L. Bean, economic advisor for the Agricultural department, announced. * * * Brookings Institution is beginning a campaign of talks throughout the country to business men urging price reductions to spread the wealth and obviate political attempts to effect the same ends through taxation.

The Wide World.—While the war in Ethiopia progressed behind a smoke screen, there were indications that through concerted agreement Italian troops were permitted to occupy the province of Aduwa virtually unopposed and to prepare for the establishment there of a "protectorate" under a puppet emperor. According to London military observers, the forces of Haile Selassie had executed a "strategic retreat"; but the fact that a "monarch" in the person of a royal son-in-law and several "chiefs" bowed to Italian authority without further ado made the strategy seem a political maneuver. On the other hand, no clear indication was given that either side had actually agreed to the bargain. Dispatches stated that a Mussolini offer to make peace for a definite economic and territorial price had been refused in Addis Ababa, that military equipment was being shipped into Ethiopia with considerable haste, and that the armies of the Lion of Judah were preparing for vigorous action. It was clear, at any rate, that Great Britain was in virtual control of Abyssinian diplomacy. A projected broadcast to the United States by Baron Aloisi was temporarily prevented; and the calling of natives to a holy war was carefully timed to correspond with events in Europe. No accurate information concerning the fighting that did take place was available; all one could gather was that the Italians had occupied Aksum, city of the Queen of Sheba, after suffering physical rather than military hardship. * * * At Geneva, the League Sanctions Committee adopted six financial sanctions against Italy, and voted that they be put into effect by October 31. It barred all loans and credits to Il Duce's government and debated actions calculated to establish a virtual trade boycott. British statesmen were active in the movement to isolate Italy economically; and the general feeling was that, while the sanctions so far legalized would make no great impression, others might be felt severely by the Italian people. The French were demonstrably holding back. No signs that an actual

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

pact between Paris and London would be signed were forthcoming, and M. Laval was energetically trying to effect a compromise between the various parties to the dispute. Rumor indicated that a request had been made to Great Britain for a recall of the home fleet from the Mediterranean; and it was likewise believed that the Vatican had been invited to use its influence in behalf of peace. * * * In Germany, Professor Jakob Wilhelm Hauer, leader of the German Faith Movement, argued that confessional schools ought to be abolished and that religious instruction ought to be abrogated in schools. Such instruction, he declared, must be imparted only in church. The Bishop of Meissen was arrested on a charge of smuggling foreign exchange out of Germany, and was lodged in Moabit Prison, Berlin. This was the first time a Catholic bishop was jailed. * * * Canadian voters treated their country to as signal a political upset as the history of the dominion records. The tabulation available on October 16 indicated that Premier-elect William L. Mackenzie King would have 168 Liberal associates in the new House. Conservatives saved only 41 seats, and the new Social-Credit party garnered 17, nearly all as a result of Alberta preferences. It is worth noting that "Conservative" and "Liberal" do not mean in political Canada what they do in the United States and but partly reflect English tradition.

* * * *

Keeping Neutral.—Alfred E. Smith made one of his periodic challenging suggestions in a radio broadcast, October 10, when he urged that while the United States and a few other countries "are still calm and collected, we can and should direct all our energies and efforts toward peace. . . . We must be quick to recognize propagandists who seek to play on our ready emotions for their own purposes. . . . Our will to peace can only be effective if we couple it with cool, calm thinking and action." In a letter to the New York *Times,* October 11, Henry L. Stimson, former Secretary of State, advocated a number of things hardly palatable to his fellow Republicans. He declared that "the only sure way of keeping America out of war is for the world to prevent war from coming. Of course that cannot be done by any nation alone." Mr. Stimson said that it was the first time in history war guilt had been satisfactorily determined for the whole world even before the war had started. He demanded that the President be given wider powers in prohibiting exports to belligerents. It is generally recognized that economic sanctions will fail if this country supplies Italy with the raw materials refused her by the members of the League. Mr. Stimson believes that Mr. Roosevelt "can still go far toward remedying the shortcomings of the so-called Neutrality Resolution" if he wisely exercises the leadership vested in him by the Constitution. At the *Herald Tribune* Forum on Current Problems, Norman Davis, American Ambassador at Large, pointed to collaboration with the other powers, at the same time avoiding commitments that would embroil us in war, as the way to peace. He advocated disarmament by international agreement, reduction of trade barriers, consultation and arbitration. Secretary of State Hull spoke of a revival of world trade and international monetary stabilization as the means of removing the causes of war and declared, "We are determined not to enter into armed conflicts that may arise between other countries, and to enforce such policies as may be required to avoid that risk."

Catholic Rural Life.—In Rochester, New York, the National Catholic Rural Life Conference will hold its thirteenth annual convention from October 27 to 31. At the same time the Confraternity of Christian Doctrine, with which the Rural Life Conference is closely linked in the phases of its work dealing with education, will hold its convention. Archbishop Mooney of Rochester, explaining the conference over the radio, spoke in part as follows: "It goes without saying that the principal objective of the National Catholic Rural Life Conference is the safeguarding and enriching of the religious life of those who live on the land. . . . Rural home environment, rural economic conditions, rural education, rural recreation and whatever else constitutes a phase or condition of rural life—all these affect and are affected by the farmer's religion." There will be speeches and discussion of agrarianism, the basis of the new order, rural life and our national agricultural policies, the Church and rural welfare. Farm education and health and the special problems of rural girls will be taken up at length. Subsistence homesteads will be explained; Michael Williams of THE COMMONWEAL will speak on "The Green Revolution." The cooperative movement will receive special attention: Mr. Frederick P. Kenkel, editor of the *Central Blatt and Social Justice,* will speak on Christian thinking and the cooperative movement; Father James J. Tompkins, a leader in the famous Nova Scotia cooperative undertakings, will talk on cooperative progress in Canada; and rural finance will be treated extensively from the point of view of credit unions. The Confraternity of Christian Doctrine, with a history that runs back 400 years, undertakes, as Archbishop Mooney said: "Religious training of Catholic elementary school children not attending Catholic schools. Advanced religious instruction of Catholic students in high schools where religious instruction is excluded from the curriculum. Religious study clubs for adults, inquiry classes for non-Catholics and preparation of Catholic parents for the duty of religious training in the home."

News from the Front.—More than one disgruntled newspaper reader must have tossed down his paper in disgust at the lack of any real detail on the progress of the Ethiopian campaign. Screaming headlines have been plentiful enough, so too columns of vague and contradictory reports, but notably lacking are any details on Ethiopian resistance, casualties on either side and other authentic data on the actual fighting. *Editor and Publisher* attempts to explain this disquieting phenomenon. In Addis Ababa, where a hundred correspondents have now congregated, there is an official bulletin board upon

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

which is posted from time to time a scanty communiqué from the Ethiopian government—which itself is said to receive only the barest details from the tribal chieftains in command of various contingents of defenders. To supplement these bulletins reporters sought out government "underlings" who for a price would divulge the colorful reports that were sent home although they could not be substantiated. Now strictest military censorship has been decreed at Addis Ababa with dispatches limited to 100 words. For fear they might be mistaken for minions of the Duce no American reporters have been allowed to enter the Ethiopian lines. The government owns the one radio station in Addis Ababa and transmission to London is at the rate of $.26 a word. Messages via French Somaliland are even slower and more costly. The Italians have been more generous with their version of the progress of hostilities, and several reporters have been permitted to accompany the invading troops. Their dispatches are first censored at Asmara, Italian Eritrea and then at Rome. Since they have to follow the Italian military wireless route, which is encumbered with official communications between the army and Rome, these dispatches are necessarily brief. Is it any wonder that this news is so unsatisfactory?

Russo-Japanese Clashes.—Two new incidents in which Russian and Japanese soldiers engaged in combats occurred along the Manchurian-Soviet border. The Soviet government protested to the Japanese government and proposed that a mixed tribunal make an investigation at the scene. These incidents have been occurring in the last three months in a manner which is reminiscent of the repeated incidents between Italian and Ethiopian troops during some six months leading up to the war. Officials in Tokyo denied the importance of the Russo-Japanese clashes and indicated no readiness to offer apologies to Moscow, saying informally that their information was that the clashes resulted from Soviet "invasion" of Manchuria. Japanese military authorities at Harbin, "expressed the opinion," said the Associated Press, "the Soviet government was attempting to 'create' a serious border incident and they declared Japanese-Manchurian officials would be compelled to take stern measures if the 'incidents' were repeated." Following several previous incidents the Soviet government warned that violations of its eastern frontier "may bring very serious consequences in relations between the U. S. S. R. and Japan and to the course of peace in the Far East." There were losses in killed and wounded on both sides in the two most recent combats. On the first occasion, twenty Japanese soldiers were, according to Moscow dispatches, two miles inside the Russian border and opened fire on two Soviet cavalry detachments. On the second occasion, a Japanese-Manchurian force of fifty men on Soviet territory "opened rifle and gun fire on the Soviet border guard under the cover of a grass fire."

Catholic Scandinavia.—Late this past summer twenty-one English Catholics, seven of them priests, made a pilgrimage to the remarkably isolated Catholics of Norway and Sweden and to the shrines of the two countries. The story of the journey is told in the October *Catholic Gazette*. In all Norway and Sweden, an area four times the size of England and Scotland together, with a population of 9,000,000, there are only 9,000 Catholics. Oslo and Stockholm each have about 600; the others are scattered through the peninsula in groups rarely mounting to twenty—mostly isolated farm families, not natives, but Poles, Germans or Italians. In the two countries there are just seven native priests, three Swedish and four Norwegian. In Norway 97 percent of the people belong to the thoroughly established State Church which permits sects within itself while remaining (as in Sweden) Lutheran. There are a dozen or so converts to Catholicism a year. The pilgrims visited Oslo, Hamar (a parish about the size of England prope: cared for by two French Dominicans), the ruins of the cathedral of Hamarkoncel, built with materials sent from England by Hadrian IV, the one English Pope, and Lille Hamar, where Sigrid Undset lives, although moving soon to Denmark, and last in Norway, Trondheim, the shrine of St. Olav, the Apostle to Norway who died in 1030. In Sweden they went to Stockholm, Bjorko, where St. Ansgar, Apostle to Sweden, landed in the ninth century, Upsala, the "Canterbury-Oxford" of the country, Linkoping, Vadstena, the city of Saint Catherine, where the Brigittines have just established their new foundation near old St. Brigit's Church, still Lutheran, and Goteborg, the chief port. Everywhere they stopped, the English met the few Catholics who lived nearby in a rare social contact, and often united in prayer.

A Great Work Finished.—Despite the numerous difficulties incident to the times, Herder and Company of Freiburg, Germany, have brought to completion the new general encyclopedia which, under the title of "Der Grosse Herder," has several times been endorsed by THE COMMONWEAL. It is a general work of reference in twelve volumes, reflecting Catholic thought and conviction but abstaining resolutely from mere sectarianism or controversy. Of special excellence and helpfulness are the numerous illustrations, printed with technical probity of the finest sort, which accompany the text throughout; and almost as much might be said of the maps and drawings, or indeed of the typography itself. A special supplementary volume of geographical information—called "Welt- und Wirtschafts Atlas"—accompanies each set of the encylopedia. The final two volumes maintain the high standard set by their predecessors. Among the special articles of more than usual value are those on South America, the United States and the theatre. Readers in this country will be somewhat astonished at the pains taken to satisfy a European craving for practical information. Thus an article on house birds describes carefully the methods likely to assure the health and well-being of these pets. The final volume contains eighteen color plates, a compact and well-illustrated history of the World War, and an amazing number of titles beginning with the letter "Z." As a whole

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

this has been termed the most modern of dictionaries and the most impressive of Catholic publishing exploits.

What Is Imagination.—The idea that "now it can be told" appears to have guided Mr. Albert Pigelow Paine in editing "Mark Twain's Notebook," the publication of which by Harper is manifestly one of the literary events of the season. It had been thought that the full record of the humorist would reveal a different man—a disassembled personality, at three sets of odds with itself. The "Notebook" offers little to change the picture with which America is already familiar. Some of the remarks are characterized by limitation of intellectual range; others are marked by a great deal of common sense. The following excellent advice to himself deserves to be remembered as material on which to base a definition of the imagination: "If you attempt to create a wholly imaginary incident, adventures, or situation, you will go astray and the artificiality of the thing will be detectable; but if you found on a fact in your personal experience, it is an acorn, a root, and every created adornment that grows out of it, and spreads its foliage and blossoms to the sun, will seem reality, not inventions. You will not be likely to go astray; your compass of fact is there to keep you on the right course."

* * * *

Labor in Session.—During the first ten days of the A. F. of L. Atlantic City convention, drama was kept fairly well in the background. John L. Lewis, president of the United Mine Workers, brought some to the floor on October 15 when he presented, without explanation, a resolution forcing Matthew Woll, old guard leader, to resign from the National Civic Federation. The National Civic Federation, founded by Mark Hanna to smooth capital-labor troubles, is generally considered conservative and unfriendly to union aspirations. He offered another resolution which would prohibit the acceptance of advertisements by the A. F. of L. magazine from companies which are suspect in regard to collective bargaining. Mr. Lewis's actions were believed to foreshadow his opposition to the most conservative union elements in regard to craft unions and administrative centralization. The bitter dispute in the building trades department was apparently settled. The Executive Committee and William Green were humbled by the refusal of the convention to accept the representatives of the faction the Executive Committee recognized as official. But an arbitration plan was worked out which will probably unite the rival building trade departments. This would create the largest single bloc in the convention, and a bloc supposedly opposed to industrial unionism. It would also probably lead to the restablishment of a Planning Board for the construction industry similar to the one that began to operate in the days of NRA. On October 9, Ray Murphy, the newly elected Commander of the American Legion, asked for a united front against "Communism and all subversive influences," and William Green, answering from the floor, although mildly chiding the Legion for certain anti-union activities, agreed to cooperate. The whole question of "Red baiting" was expected to bring turbulent scenes before the convention closed. More fireworks were expected to shoot up when the convention came to the perennial question of craft vs. industrial unionism. Apparently the predicted controversies over a labor party and support for a movement to amend the Constitution so that Congress could pass social legislation without running into the Supreme Court were being diplomatically skirted.

Business Gains.—The Department of Commerce Survey of Current Business for October continued to show widespread improvement in domestic business conditions. One of the most hopeful items was that the durable goods industries were making progress. "Machine tool orders in August," said the survey, "were the highest since 1929." Construction activity, including public works awards, was at a high for the year and the seasonally adjusted index of contracts was about one-third above the level of a year ago. Electric power production continued to advance. Output the first week in October reached an all-time high, and this was topped during the second week. Weekly carloadings in September were at the highest level since 1931. Other favorable developments noted by the survey were: "Manufacturing production has expanded at a more than seasonal rate since July. . . . Steel ingot production in September increased. . . . Lumber production has also moved upward. . . . Production of woolen goods and rayon has been maintained at a high level, with conditions in the cotton goods industry moderately improved. . . . Retail sales returns reveal continued gains over a year ago. . . . Rural general merchandise continued to show the widest gains over 1934 of any of the sales series, as a result of the continued improvement in economic conditions in such areas. . . . Security prices have fluctuated around the higher levels reached in August. New security issues increased in volume during September, but they are still largely for refunding purposes." The only losses noted were that cigarette production had declined from a July peak and the expansion in the leather and shoe industry was below seasonal expectations.

Low-cost Housing.—Despite the widespread demand for low-cost housing by those vitally interested in crime prevention and the betterment of the nation generally, progress in the housing program has been slight. At the Atlantic City Labor Convention B. Charney Vladeck, of the New York Housing Authority, declared that government housing activity is the reason that unemployment is so much lower in Europe, "both relatively and absolutely," than in the United States. It is not reported whether Mr. Vladeck considered armed forces in his calculations. He stated that in Czechoslovakia one-quarter of the 600,000 new dwellings built in six years were financed by government grants or credit. Construction of a community of modern cottages and apartments for 5,000 persons was begun in Maryland near the national capital, October 12. It was cited by W. W. Alexander of the Resettlement Administration as the first of four "green belt" suburban communities, costing $31,000,000 in all.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Play

By GRENVILLE VERNON

Porgy and Bess

THE THEATRE GUILD during the eighteen years of its existence has given nothing more interesting, or indeed more exciting, than this folk opera. Indeed it is not too much to state that it is the Guild and not the Metropolitan Opera Company which has produced the first American opera of any real importance. That the Gershwin-Heyward work will be the forerunner of a vital school of native lyric drama would be too much to assert, for after all our civilization is not negroid, but it is none the less certain that "Porgy and Bess" stands on its own feet and owes comparatively little to European operatic idiom. But better even than this it is always interesting both musically and dramatically, and often moving in the extreme; it betters Dubose Heyward's original play. Indeed few modern works have shown a more complete wedding of story and music, which means that while its authors have denominated their work a folk-opera, it is in its essence a true music-drama. All America knows the story of "Porgy," the love of a crippled Negro for a Negro girl of light virtue, but which Mr. Heyward managed with such feeling and tenderness that it becomes informed with a rare nobility. And George Gershwin has caught the essential quality of the characters and has clothed them in a musical investiture which heightens the drama without ever lowering its atmosphere. Of course there are scenes when the animality of the personages is necessary of expression, but in these scenes the music is always honest, and never bears that mark of moral degradation which white composers are only too prone to show in depicting the Negro.

Whether or not "Porgy and Bess" is "grand opera" is beside the point. Grand opera is a fluid term; its rules have never been defined and never will be. The fact that a work sometimes has in its music a touch of operetta, as "Porgy and Bess" has in its love duets, makes it no less worthy of serious attention provided the music never violates the spirit of the drama. This Mr. Gershwin's music never does. His artistic integrity is impeccable, and never more so than in his spirituals which, though entirely his own, are as moving and as characteristic as any of the genuine folk expressions of the Negro. Admirable as is the composer's purely orchestral writing, it is in his set pieces where he shows himself at his best, and though some of these, notably "A Woman Is a Sometime Thing," will undoubtedly be sung and whistled the length and breadth of the land, they are beautifully in the atmosphere of the play itself. Much of the credit for this is due to the lyrics which Mr. Heyward and Mr. Ira Gershwin have furnished the composer, but the major part is none the less George Gershwin's. In them he has gone a step beyond anything he has given us before, just as in his orchestral coloring he has surpassed even his "Rhapsody in Blue."

The performance itself is worthy of the work. Especially fine is the Porgy of Todd Duncan. Mr. Duncan has a voice, but better still he is an actor. His depiction of the pathos, the passion, the goodness of the cripple is worthy of the highest praise. Anne Brown's Bess is a worthy counterpart. She too has a voice, and she too knows how to act. John W. Bubbles as the degenerate but amusing Sportin' Life is masterly both in acting and in dancing, a true portrait of a Harlem Negro gone wrong. Good words too must go to Ruby Elzy's Serena, to Warren Colman's Crown, and to J. Rosamond Johnson's Frazier. Rouben Mamoulian proves himself again a master director, Sergei Soudeikine's settings are a delight, and Alexander Smallens directs the orchestra with splendid rhythmic feeling and sensitiveness. "Porgy and Bess" is the high point of the season up to date. (At the Alvin Theatre.)

Jubilee

NEW YORK has surely never seen anything more beautiful to the eye than "Jubilee." The settings of Jo Mielziner, and the costumes of Irene Sharaff and Connie De Pinna, possess a brilliance, a luxury, a variety, and a taste which raise them into the realm of a producer's dreams. I have spoken of the scenery and costumes first, not because the music and the book are not worthy of praise, but because, while Cole Porter and Moss Hart have done their part, they have done other shows that were equally as fine, and perhaps sometimes finer. But no such visual feast has been provided in a musical comedy in many years. "Jubilee" tells the story of the royal family of a mythical kingdom, which to escape the boredom of its usual life set out in disguise to enjoy the delights of ordinary men and women. These delights are amusingly portrayed, even though at times the story gets confused, and the trimmings become too much for the characters. Yet on the whole it is an amusing, even a delightful evening. Mr. Porter's music is always colorful, and several numbers, notably "Our Crown," "The Kling-Kling Bird on the Divi-Divi Tree," "Begin the Beguine" and "Me and Marie," are the composer at his best, while the dancing and Hassard Short's staging leave nothing to be desired. Mary Boland plays the Queen, and if her methods are not subtle she knows how to get her laughs, and the King of Melville Cooper is equally as amusing in a more legitimate way. May Boley as the friend of all celebrities is a delight, even though the naming of the celebrities becomes a little tiresome after a while, to those who haven't the honor of knowing them personally. Derek Williams lacks personality as an operatic Noel Coward, but June Knight and Charles Walters delight in their dances, and Margaret Adams has a very pretty voice as the Princess. (At the Imperial Theatre.)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books

The Problem of Japan

Toward Understanding Japan, by Sydney L. Gulick. New York: The Macmillan Company. $2.00.

DR. GULICK is well known in China and Japan as one who continuously attempted during his long residence in Japan, to estimate and appreciate the influence of western theories on the oriental mind; hence it is refreshing to read what he has herein set down as a considered opinion of the problems as they kaleidoscopically passed before him. The book has sixteen chapters, and sage remarks upon the necessity of a bibliography.

On reading the Index such words and phrases as "brigands," "brigandage," "bandits," "anti-foreign feeling," "attacks on foreigners," will be found missing; perhaps Dr. Gulick wishes to frame a constructive policy by not protruding too many unpleasant facts upon the reader; nor again are such incidents as the wholly illegal interference with the Chinese government mails by the Tang-pu, which organization arrogated to itself the right to prevent subscribers to the Peiping and Tientsin *Times* living at Tsingtao from receiving their daily newspaper. The plan was simple. The local Tang-pu organization compelled the postal officials to hand over all copies of the paper. The alleged reason was because the editor had in his paper exposed the tactics of the Tang-pu in compelling the Christian University at Tsinan-fu to close down that institution in 1930. While the long list of kidnapings in Manchuria up to 1932, the attacks on missionaries and other foreigners in China, and the intermittent civil war between the local generals, tend to keep China in a state of continual unrest, it is this condition that keeps Japan on the alert, to protect the property, and the person of her Nationals. No statement of the terms upon which peace can be brought to the Chinese, the Mongols, the Tibetans or the Manchurians will be of enduring value which does not assess all the facts making for distress as well as those which are advancing the cause of good-will.

Dr. Gulick on pages 85 (and following) gives the views of Mr. W. R. Castle in 1925 and in 1933 before and after his visit to Japan, which was largely for the purpose of interpreting American policies to Japanese in connection with the London Conference. At least this paragraph should be quoted: "At the time there was too much sympathy with China and too little understanding either of the power of the Japanese military or of the hardening of public opinion in Japan, resulting from the steady propaganda poured out in the press."

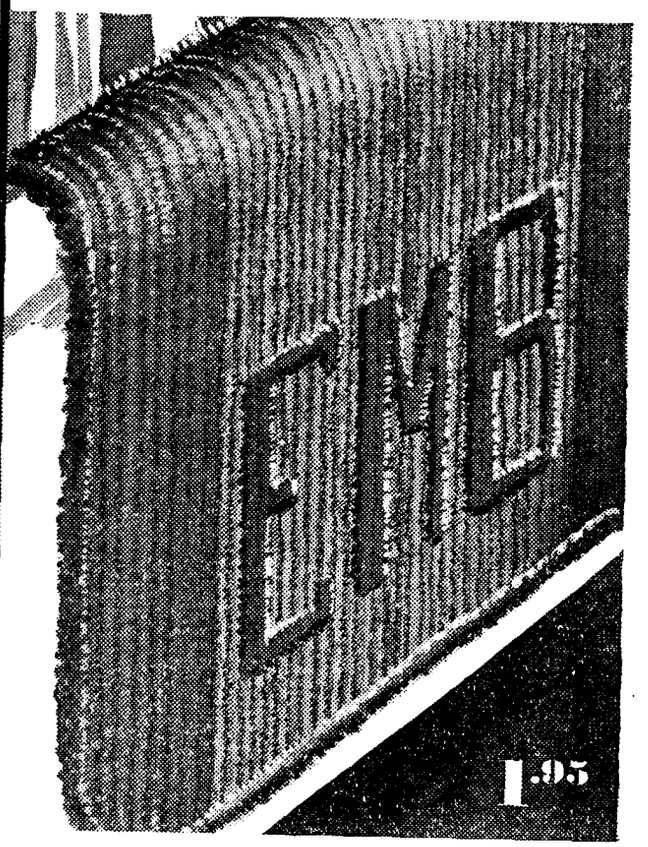
This speech serves equally to interpret to Americans the movements of opinion in the minds of State Department officials—from which facts it can readily be suggested that this book should be read by that class within our midst who are so willing to take all their views from one angle, or from one newspaper. These are they who imagine one paper or avenue of thought, in politics, must always be right, or that they who differ from these views must of necessity be wrong.

B. ALTMAN & CO.

FIFTH AVENUE 34TH STREET

new bath mats

monogram included



a new version of these handsome chenille bath mats this time with new modern monogram . . . 3-letter, 8-inch. Embroidery matches deeper tone of border; two-tone peach, green, yellow, blue, lavender. Also beige with brown; white with black or red. 19 x 34 in. Lid cover monogrammed to match, 95c ea. 3 weeks' delivery. fourth floor

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

IRISH ARTS AND INDUSTRIES

Books on Ireland from all publishers
Historical, Musical and Fiction

Belleek china, laces, handkerchiefs, table linens, steamer rugs, poplin ties, Kapp and Peterson smoking pipes make ideal selections for early Christmas shopping.

Complete catalogue on request.

IRISH INDUSTRIES DEPOT
780 Lexington Ave. near 60th St. New York City

Making Dollars Count

In these days of elusive dollars we naturally want to make every one count, especially in the field of charity. Become a contributor to the Purchase and Maintenance Fund of the Catholic Medical Mission Board and you will hit the mark with every dollar you send.

Summer is a dull season in a charity like ours, but the needy missions never stop their pitiful pleading. Help us raise this summer's average. We need 40 friends to give $25.00 each, 50 to give $20.00 each, 100 to give each $10.00, 200 to give $5.00 each and 1,000 to give each $1.00. Send your check to The Catholic Medical Mission Board, Inc., at 8 and 10 West 17th St., New York, N. Y., and it will be thankfully acknowledged.

REVISED EDITION OF DOUAI-RHEIMS NEW TESTAMENT

"The present publishers, conscious of the many imperfections in the current Rheims-Challoner New Testament, endeavor in this new edition to give to American Catholics, who anxiously await publication of a definitive Catholic Version in English, the Rheims-Challoner text free from the many literary defects and blemishes which mar its style and otherwise detract from its majesty as the written expression of the Word of God. But in no sense is the present edition a new version. The corrections made have been introduced only where the existing English seems obviously wrong or meaningless."

From Preface by Rev. James A. Carey, Professor of Sacred Scriptures, St. Joseph's Seminary, Dunwoodie, N. Y.

947 pages, size 4½ x 6½ in. Extra large type.

Leather Imitation, Flexible $2.00
Morocco Leather, Gold Edges, $3.00
Genuine Walrus, Leather Lined, Gold Edges, $5.00

C. WILDERMANN CO., INC.
33 Barclay Street New York, N. Y.

The chapter on the outlines of a constructive policy is perhaps the most interesting, especially the paragraphs which deal with the question of non-recognition, to support which Dr. Gulick quotes with evident concurrence Dr. S. P. Duggan's article on the recent recognition of Russia: "The doctrine of non-recognition then adopted has played havoc with our international relations. . . . We may hope that the non-recognition doctrine will soon be referred to the limbo of mistaken but rejected policies" (page 240). The sentiment concerning Manchukuo and the further presentation of facts concerning the population of that area indicating its continuous growth since the Russo-Japanese War, thirty years ago, plainly tell us that the Manchurian citizens would demand, in time, the right to be free from the perpetual interference of the war lords—as also the right to establish their own political and economic security free from Russian and Chinese aggression.

If Dr. Gulick's book could be widely read and its implications understood before the suggested Naval Conference convenes, and if the policy of the United States can be set forth in more precise terms as to the theory of disarmament, the question of the Philippines, as also of obtaining Russia's views on the non-fortification of certain areas in the Pacific, then perhaps a period of understanding of the needs of each Pacific Ocean power may prevail over that of perpetual propaganda by the press of each Pacific power.

BOYD-CARPENTER.

Father Duffy

Chaplain Duffy of the Sixty-ninth Regiment of New York, by Ella M. E. Flick. Philadelphia: Dolphin Press. $2.00.

ON A DAY at the end of June, 1932, large numbers of men and women were gathered along both sides of Fifth Avenue near St. Patrick's Cathedral and the police were finding it difficult to keep the crowds, lined up in thousands on the sidewalk, from encroaching on the space reserved for the funeral procession. A woman at 49th Street insisted on pushing forward until finally a policeman told her, "You must stand back, Madam." "But," she said, "I was a friend of Father Duffy's." "Well," the policeman said, "there are a million more of them around here and we've got to keep them in order or there would be confusion worse confounded in the funeral procession." That is what one is reminded of when one picks up Miss Flick's life of Father Duffy. She has brought out, above all, his genius for friendship. One could very well feel with Alexander Woollcott that Father Duffy himself, present in spirit as well as in body at the funeral, after looking around in his friendly way, might very well have said, "They're all here."

For the interested reader who is tempted to ask why Father Duffy was so popular, this volume furnishes just the material that is needed. Father Duffy himself used to poke great fun at the seriousness with which nearly every man who wrote his recollections of the war put

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

himself so prominently forward that his book might well be called, "How I Won the War." Father Duffy told his own story in a volume written more than a dozen years ago that supplied the necessary details of his military life, and Miss Flick has presented the data that enable even the casual reader to understand just how this man, born in a little Canadian town of parents so poor that he had to work his way through school and college to get an education, succeeded in making a high place for himself in the hearts of his fellow countrymen by adoption in the great republic of the States.

There is an abundance of documentary material which shows the place that Father Duffy came to fill in the minds of his superiors, ecclesiastical and military, and demonstrates besides how well he deserved to be spoken of as "the heart and soul of the regiment—and the funny bone," which was the way that Brigadier General McCoy spoke his appreciation of Father Duffy. Here we have him, as Father John Kelly so well characterized him: "The Chaplain, Soldier of Christ; the Peacemaker even in the midst of war striving to make men love each other; the Democrat mixing with publican and sinner; the Counsel giving help to everybody; the Optimist dispensing cheer to all around him; the Non-sectarian on call to Catholic and Protestant; the Friend whose whole life was given over to living the principles of applied Christianity, and yet in the midst of all these divers parts always the same Father Duffy."

It would have been too bad indeed if we had not had this life of him. As it is, it is too bad that it has been delayed, though fortunately it is likely to attract particular attention this year because of the preoccupation of the public mind with the erection of a monument to Father Duffy which is to occupy a place in Times Square within the boundaries of his parish of the Holy Cross. The book fills a want and should have a place on the library shelves of all who admire those who forget themselves to think of others around them.

JAMES J. WALSH.

A Land of Charm

Feliciana, by Stark Young. New York: Charles Scribner's Sons. $2.50.

STARK YOUNG transports us again into the re-created charms of his beloved Southern parishes in most of the short stories that make up his new book, "Feliciana." The more captious critics try to tell us that the grace of the Feliciana parishes was probably never quite as Mr. Young sees it. They say, more or less boldly, that he is romanticizing the persons and places his ancestors loved. Perhaps they have failed to see the extract from a letter written in 1809 which Mr. Young has wisely printed opposite the title page. In it, Edward McGee writes: "They say that when he comes into the parishes of Feliciana, a man, without forgetting to please others, may act to please himself most variously. We may conjecture, perhaps, idly, my dear sister, what part in this the verdure, the sun, the great river flowing past might take."

An Irishman writes of his land and his people with pride . . . sympathy . . . love.

GENTLE IRELAND

By Hugh de Blacam

In this series of short, vivid essays Hugh de Blacam writes with consummate understanding and deep sympathy of the Irish Catholic country folk whose life so clearly reflects the ideal natural life of Homer's Odyssey; of Ireland's mighty heroes of old; of her triumphs and tragedies, her joys and sorrows. **$2.00**

CATHOLIC EASTERN CHURCHES

By Donald Attwater

A fascinating, informative account of the eastern churches revealing that however greatly their rites differ from ours —they receive Holy Communion in both forms, their clergy marry, etc.—they are in no sense schismatics accepting the supremacy of the Holy Father in all matters of faith and morals as completely as we. **$3.00**

FEASTS OF OUR LADY

By the Rev. James F. McElhone, C.S.C.

Thirty-one thoughtful meditations—one for each of the thirty feasts of Our Lady celebrated by the Church during the year, and one general meditation. Especially appropriate for use during October—Our Lady's month. **$1.00**

At your Catholic book dealer, or direct from

BRUCE-MILWAUKEE

SAFEGUARD PRODUCTIVE CAPITAL

Challenges the Marxian theory that modern civilization represents triumph of Capital over Medievalism.

Views modern democracy as a compromise between the prestige of Landed Aristocracy and the power of Capital.

Opposes the current assumption that Capital oppresses Labor.

Urges transfer of taxation from productive capital to ground values, as next step in democratic evolution.

New York Investment News: "Non-technical and should interest any one who is concerned with reducing taxes on industry."

Minneapolis Tribune: "A sensible suggestion at a time when big business, and small business as well, is crying for relief from heavy taxation. . . . Seems to fit the picture of what industry needs today."

A new approach to the business problem, by LOUIS WALLIS, author of *The Struggle for Justice.*

***Seventy-five Cents*, Booksellers or**

DOUBLEDAY, DORAN - Garden City, N. Y.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

VISITORS TO ENGLAND

Catholic gentleman (Stonyhurst) aged thirty will be glad to show England to American visitors, individuals or family. If required his wife, late secretary to a foreign embassy, will assist. All arrangements for transportation of any kind can be made in advance, also all collateral services. Highest American references will be given.

Enquiry J. P., Box 500, COMMONWEAL office.

"Let us be grateful when cheerfulness breaks in."
—Brooks Atkinson, N. Y. Times.

The season's hilarity hit

"A SLIGHT CASE OF MURDER"

by Damon Runyon and Howard Lindsay

is on the White List

48TH STREET THEATRE, EAST OF BROADWAY

MATINEES: WEDNESDAYS AND SATURDAYS—50c TO $2.00

GRENVILLE VERNON, in *The Commonweal*, says:

"A most delightful play, tender in feeling, pure in expression, innocent in spirit, and yet which holds one entranced from the beginning to the end."

NEW YORK'S NEWEST COMEDY FAVORITE

REMEMBER THE DAY

NATIONAL THEATRE, 41 St. W. of B'way. PEn.6-8225

Eves., 8:40, 50c to $3—Mats., Wed. and Sat., 2:40, 50c to $2

COLLEGE OF SAINT TERESA

WINONA, MINNESOTA

For the Higher Education of Catholic Women

Registered for Teacher's License by the New York Board of Regents. Accredited by the Association of American Universities. Holds membership in the North Central Association of Colleges. Confers the degrees of Bachelor of Arts, Bachelor of Science, and Bachelor of Science in Nursing. Trains High School Teachers; trains Vocational Specialists.

Attendance Exclusively Collegiate

Address: THE SECRETARY, Box K

Madonna House Benefit Shop

Proceeds for the poor of the Lower East Side

QUEENSBORO BRIDGE MARKET

59th Street and First Avenue

Telephone EL 5-4794

We Need

Furniture

House Furnishings

Clothing

A truck will call for anything you do not want.
Help the victims of the unemployment situation!

MADONNA HOUSE

169-175 Cherry Street New York City

THE COMMONWEAL NEXT WEEK —

"The Mystical Body and the Eucharist"

By Fulton J. Sheen.

A paper you cannot afford to miss.

Mr. Young, perhaps idly, does conjecture—little more and no less. But though he never lived in the times of which he writes, who shall deny him the right to evoke the very same mood in which Edward McGee, an ancestor, wrote 126 years ago?

Not all of life loses truth in perspective, whether of time or place. Yet if no such civilization ever graced the earth as that which Mr. Young describes, for example, in "Shadows on Terrebonne," it is a comfort to feel that it could exist even in the mind of an artist of today. That, I think, is of the essence of Stark Young's literary contribution. When the realists are busily examining their internal anatomy or the intricate convolutions of their brains, there is small chance for beauty to emerge in literature unless someone like Mr. Young appoints himself its guardian.

"Shadows on Terrebonne" has the delight of being a universal story. Its seemingly fragile structure conceals much of its strength, but only for a time. Its theme—the need of living in the faith and acceptance of those around us—has something to do with the life of every man born into this world. Stark Young might even apply it, himself, to those who doubt the one-time reality of his Feliciana parishes.

Not all of the stories are comparable to "Shadows on Terrebonne." Some are character sketches not unlike those that once appeared in a small volume called "Encaustics." But, again, the point is that they are never merely character sketches. They relate to life, to memories and to thoughts that dwell beneath the clouds but perceptibly above the earth. Stark Young remains, in all, the artist who will not be denied the beauty of his affections.

RICHARD DANA SKINNER.

Dangerous Advice

The Ordinary Difficulties of Everyday People, by John Rathbone Oliver. New York: Alfred A. Knopf. $2.50.

THE PUBLISHER announces that "the title of this book is almost sufficient to describe it. An Anglican divine, novelist, physician and scholar has set down his mature reflections on the problems that confront man or woman, during childhood, adolescence, youth, middle and old age." The well-known author is qualified for this task. He received his higher education at Harvard, General Theological Seminary, and studied medicine at the University of Innsbruck. After having served in the Austrian army as a war surgeon, he became connected with the Johns Hopkins and the University of Maryland medical schools. That a book by such an authority is of more than ordinary importance, is quite evident.

However, whilst the reviewer would have liked to recommend the book unreservedly, he feels bound to take some exceptions in order to safeguard its readers. The first is that the author seemingly holds the view that shame is not a natural quality but the consequence of indoctrination. This view cannot well be reconciled with Genesis, iii 10. The second exception is of a more serious nature. In the paragraph "Wives but not Mothers" (pages 228-232) the author states: "The control

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of pregnancy is a medical matter . . . sometimes a pregnancy must be avoided in order to preserve the mother's life. . . . The extreme Roman idea [that it is a murder to terminate one innocent life directly to save another] . . . modern medicine cannot accept. . . . No one can object if a woman who fears to bear more children goes to a contraceptive clinic and gets the best possible information." This conflicts with the Catholic and, therefore, with the ethical doctrine binding all mankind. This doctrine maintains that physicians are also bound to observe the Commandment, "Thou shalt not kill," and that there is no exception whenever a direct abortion of an innocent is intended. There are, however, cases in which harm to the fetus may be tolerated if it unintentionally follows as a consequence of the medical treatment of the mother. This the author overlooked, but it gives an entirely different aspect to the case.

With regard to birth-prevention, the Catholic and, therefore, ethical view is, that the only permissible way to practise it is by abstaining from the marital act. This is demanded by God, consequently this abstinence, although it may be difficult in some cases, is possible. Instead of giving way to modern criminal tendencies, the author might have gone to the root of the evil and might have attacked the selfishness and lack of restraint especially in the male partner. He should show consideration to his wife and cannot be excused if he satisfies his lust unlawfully.

The last serious error announced—from an ethical viewpoint—is the opinion that patients get the best possible advice in birth-prevention and birth-control matters from physicians and medical clinics. This opinion brought forward by an authority like Dr. Oliver undoubtedly deserves a plain criticism. It is true that the Church accepts the judgment of physicians in certain other matters, but from this it does not follow that the Church must also accept contrary advice in matters that are plainly regulated by faith and morals. If natural and licit means to obtain an end are available, illicit and criminal means can never be applied. It is well known that a number of physicians, especially those who practise on a purely materialistic basis will accept almost any reason to advise birth-prevention and allow any means to obtain it. It is the easiest way to solve problems and to retain patients. It is also sufficiently known that some birth-control clinics do not shrink from participation in crime as long as they can circumvent human laws. Abortionists will not stop with saving the life of mothers. The reviewer thinks that Dr. Oliver would have done a better service to humanity if he had warned against accepting advice from pagan, unprincipled and more or less ignorant physicians, and would have advised those known for their morality as well as their medical ability.

In general, it may be said that the book, besides being of literary quality is a refreshing sign of a renaissance of this type of literature and it may be remarked that Johns Hopkins University is no small factor in turning the mind of man back to a more commendable and a more moral consideration of the problems of human life.

KILIAN J. HENNRICH.

ROGER B. TANEY

by

Carl Brent Swisher

The Catholic Book Club's October Selection

THE life of the great Chief Justice (the first Catholic to hold that office), who guided the Supreme Court through its stormiest years.

"A magnificent picture of the man . . . should have an especial appeal for Catholics. . . . A fair chance of being considered the last word on the subject."

—C. B. C. News Letter.

At All Bookstores $5.00

The MACMILLAN COMPANY
60 Fifth Ave. New York

The new safe-deposit facilities at both our Chambers Street and Uptown offices afford the most modern protection for your valuable papers.

This makes one more service added to our other conveniences, such as foreign drafts, travelers' checks, and a bureau for advice on investments.

EMIGRANT INDUSTRIAL SAVINGS BANK

Resources over $477,000,000

UPTOWN OFFICE
5 East 42nd Street

DOWNTOWN OFFICE
51 Chambers Street, at City Hall

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BETHANY REST HOUSE
(Conducted for Women by the Maryknoll Sisters)
DELIGHTFULLY SITUATED AMONG THE WESTCHESTER HILLS
Spacious Grounds—Modern Structure—Excellent Table and Service
Comfort and Refinement—Chapel—Daily Mass
REASONABLE RATES
Sr. Directors, BETHANY HOUSE, Maryknoll, Ossining P. O., N. Y.
Tel. No. Ossining 1452

College of Notre Dame of Maryland
Charles Street Avenue, Baltimore, Md.
A Catholic Institution for the Higher Education of Women
Affiliated with the Catholic University of America
Registered by University of the State of New York and by the Maryland State Board of Education. Accredited by the Association of Colleges and Secondary Schools of the Middle States and Maryland. Member of the America Council of Education. Courses leading to the Degree of Bachelor of Arts. Address Registrar.
NOTRE DAME PREPARATORY SCHOOL
Resident and Day Pupils *Address Secretary*

ROSEMONT COLLEGE
Rosemont, Pa.
Conducted by the Religious of the Society of the Holy Child Jesus. A College for Catholic Women. Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts, Sciences and Letters. Junior year abroad. For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the P. R. R. *Address Registrar*

ACADEMY OF ST. JOSEPH
IN-THE-PINES
BRENTWOOD, LONG ISLAND
Boarding School for Young Ladies
(Preparatory Collegiate) Affiliated with the State University
Complete Courses in Art, Vocal and Instrumental Music
EXTENSIVE GROUNDS, LARGE CAMPUS, ATHLETICS
HORSEBACK RIDING
ADDRESS: MOTHER SUPERIOR

TRINITY COLLEGE
WASHINGTON, D. C.
An Institution for the Higher Education of Women
Conducted by the Sisters of Notre Dame of Namur. Accredited by the Association of American Universities. Graduates eligible for membership in American Association of University Women.
For particulars, address
THE REGISTRAR OF THE COLLEGE

GOOD COUNSEL COLLEGE
White Plains
WESTCHESTER COUNTY NEW YORK
Conducted by the Sisters of the Divine Compassion
Fully Accredited
Standard Courses in Arts and Science, pre-medical
Journalism, teacher training, secretarial studies, library science, fine arts.
Unusually beautiful location. Extensive campus.
Forty Minutes from New York

Ravenhill
GERMANTOWN, PENNA.
Boarding and Day School for Girls
Conducted by the Religious of the Assumption
College Preparatory—General Courses
Apply to The Reverend Mother
Academy of the Assumption
SCHOOL HOUSE LANE, Germantown, Philadelphia, Pa.

St. Hilda Guild, Inc.

Church Vestments, Altar Linen
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches
Old Embroidery Transferred
147 EAST 47th ST. NEW YORK
ELdorado 5-1058

Briefer Mention

Wordsworth's Anti-Climax, by Willard L. Sperry. Cambridge, Massachusetts: Harvard University Press. $2.50.

DEAN SPERRY'S book is sufficiently individual and penetrating to justify the belief that it will rank with the very few critical treatises which are definitive additions to the supply of comment on Wordsworth. The object is to explain why the poet's creative ability flagged so early. Sundry biographical theories so far advanced are discussed and then discarded. Particularly interesting is Dean Sperry's analysis of Wordsworth's relationship to the French Revolution. In conclusion the limitations of Wordsworth's poetry are seen to be inherent in the "system" adopted; and this is then competently and appreciatively represented. As has been said, the book is individualistic enough. Not everything will win assent, but few will read without finding themselves stimulated and aided. The title is, one thinks, rather poor, suggesting a very dull dissertation. As a matter of fact the text can be read with profit even by those who do not propose to study Wordsworthian verse.

Get It Right! A Cyclopedia of Correct English Usage, by John B. Opdycke. New York: Funk and Wagnalls Company. $3.50.

"GET IT RIGHT" is called by its author primarily a "first-aid kit in expressional emergencies." It is an amazingly complete reference book on English usage, a style book for business and personal writing of all sorts, a grammar, and, in a way, an efficiency manual. It is not by any means only a reference book to use in an office, but is also the kind of cyclopedia that is pleasant to dip into and even to study. Reading anywhere is sharpening and instructive. The primarily reference sections can all be browsed over, and a large part would seem more useful for study than for quick reference. Like the Funk and Wagnall's dictionaries, "Get It Right" has no quarrel with the vitality of English, spoken or written, and is no academic brake. Mr. Opdycke has a very lively sense of language and form and he speeds up the living processes rather than slackens them.

CONTRIBUTORS

GERHARD HIRSCHFELD is a writer on political and economic problems.

CHARLES N. R. MCCOY is research assistant in the department of political science at the University of Chicago.

CLEMENT J. FREUND is dean of the College of Engineering of the University of Detroit.

THEODORE MAYNARD, poet and critic, is the author of many books, of which the latest is "Preface to Poetry."

ANDERSON M. SCRUGGS is an Atlanta poet.

SEAN O'FAOLAIN is the author of "A Nest of Simple Folk" and "Midsummer Night Madness."

CHARLES MORROW WILSON is the author of "Backwoods Americans," "Acres of Sky" and "Meriwether Lewis."

BOYD-CARPENTER, a writer on European politics, is attached to the School of Foreign Service of Georgetown University.

JAMES J. WALSH, M.D., writer and lecturer, is the author of many books, of which the latest are "American Jesuits" and "Education of the Founding Fathers."

RICHARD DANA SKINNER, former dramatic critic of THE COMMONWEAL, and author of "Our Changing Theatre," is a member of the firm of Pell, Kip and Skinner and associate editor of the *North American Review.*

REV. KILIAN J. HENNRICH, O. M. Cap., is director general of the Catholic Boys Brigade of the United States, director of the Third Order of St. Francis, and author of "Boy Guidance," "Boy-leader's Primer" and "Watchful Elders."

LIBRARY
ST. CHARLES SEMINARY
CARTHAGENA, OHIO

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED